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WEEKLY PEOPLE

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AN ALL-AROUND COMMENTARY

"The Society of Eternal Youth" will have a hard time of it in competition with "The Capitalist Society of Intensified Labor."

"Prosperity," like Hans Betmann's party, must have gone away in der Ewigkeit, as far as the window glass plants that closed down two months earlier than usual, throwing 10,000 out of work, are concerned.

Former Representative Wadsworth calls Roosevelt a fakir and humbug, without causing even a ripple on the political or social pond. The statement appears to be taken for granted, and, unless accompanied by startling circumstances, a la Harriman, is regarded as lacking in novelty.

The crusade against blindness reveals the alarming fact that 25,000 persons in America are needlessly blind. Much blindness is said to be due to accidents which might have been avoided by the use of safety devices in quarrying, iron works, glass works, and other pursuits. Poverty, and the lack of curative institutions also contribute their share. This shameful waste of human energy is another of the many indictments against capitalism.

The news from the Far East reports China, Japan and India as well on the rise to capitalism. Banks are being established, consular service extended, rivers bridged, 150 locomotives and other railway equipment purchased, irrigated ore increased, cotton mills output enlarged, and new industries developed. No wonder the Orient looms up as a problem to Occidental capitalism! Its potentialities for good or evil are stupendous!

The rumor that Gompers is going to organize the metal trades industrially, should not cause the members of the Industrial Workers of the World to slacken their efforts. On the contrary, it should cause them to redouble them.

DE LEON IN FRISCO

CROWDS TURNED AWAY—OVER 4,000 PERSONS TURN OUT TO HEAR HIM.

San Francisco, April 5.—The San Francisco bay cities have now added a link to the chain of unqualifiedly successful meetings held by Daniel De Leon, editor of the Daily and Weekly People. The Oakland meeting was held in the Hamilton Auditorium, a fine hall centrally located that seats 700 people. A heavy rain fell the few last hours before the meeting and yet fully 900 people gathered. A collection of \$98.40 was taken up; over \$500 of literature was sold, subscriptions to Weekly People were taken and a number of trial subscriptions applied for.

Sidney Arner, favorably known to the People readers, as its organist, acted as chairman and introduced De Leon with a few appropriate remarks.

In this town, where the Socialistic "Intellectuals" are most typically "Intellectual" and where the Socialist party has hitherto been perfectly dominated by them (and there were many of them in the audience, too) in this town, De Leon's introductory remarks were more than appropriate; they were a synopsis of the situation when he said: "I address myself to the workingmen, if here be those present who are not workingmen and they are truly intellectual, they should be able to work out their own salvation. If they have not that power they are not for us and I am not addressing them."

The subject was "Industrial Unionism," and the arrangement of the labor fakirs certainly was a scathing one, as he added proof upon proof as to the illogical position of the American Federation of Labor and the logic of the Industrial Workers of the World. The equally illogical position of the pure and simple Socialist party was probed later, and the reasons why the Labor Movement must be economic as well as political, and political as well as economic, was demonstrated, judging by the universal applause each salient point received, to the satisfaction of all.

The educational value of the lecture cannot be over-estimated and to the

The metal trades industrialism of Gompers will most likely be like the coal trades industrialism of Mitchell, limited to one industry and used in the interests of certain capitalists. The industrialism of the I. W. W. aims to unite the workmen of all industries in the overthrow of capitalism.

Edward Everett Hale uttered some beautiful sentiments at the Alpha Delta Phi fraternity dinner on the 19th inst. "I, me, and mine. My stocks, and my securities, and my interests. If that is the spirit of the educated man of today in this country, it were better he had never been born," he said. Hale further stated that "together" is the great word of the future. It is a pity that the venerable ex-nationalist and clergyman did not put these altruistic and communistic sentiments on a practical basis. Social democracy and ownership will furnish that.

Dr. Knapp of the United States Department of Agriculture says that whereas in Iowa the productivity of the soil is \$1,900 per man the average productivity of the soil of many of the Southern States is only \$100 per man. This statement suggests many thoughts. The backward development of the South, even in agriculture, is one of them. Another is the tremendous increase in agricultural wealth that the Southern States may yet experience through the application of Iowa principles, as advocated by Dr. Knapp. This increase would make a strong argument against Mal-tusianism. Finally, reflecting on the small average productivity of Southern soil, one cannot help recalling that even that productivity is rendered still smaller by the profit system. Under this system, planters destroy their cotton in order to maintain prices. In how far this system will prevent the soil of the South from being developed to its full productivity, under the direction of modern agricultural science, only the future will make evident. That it will offer some objection thereto, is clearly a foregone conclusion.

movement in Oakland it was of utmost importance. A number of questions were asked and answered. Among them, of course, was our new friend, "Seeing that the Industrial Workers of the World will develop its own political reflex ought not the Socialist Labor Party to disband?" and our old friend, "What is the difference between the Socialist party and the Socialist Labor Party?" The meeting adjourned at a late hour and every one was happy and satisfied, except those who had good reason to be otherwise, on account of the dribbling they had received.

On Friday evening, April 5, the I. W. W. Mixed Local of Frisco held its business meeting. The whole membership must have turned out to a man, probably anticipating a visit from De Leon, because their large headquarters was filled. They were not disappointed. Shortly after nine o'clock De Leon walked in and as No. 173 does not appear in the last available "List of Local Unions Expelled," we recommend that a revised list is now in order, because the reception De Leon received was decidedly UN-Shermanistic and De Leonistic. Being asked to address the local, he anticipated the thought uppermost in everybody's mind and gave a detailed, interesting and most instructive address upon the situation in Goldfield, Nevada. We are sure that every I. W. W. man that hears the magnificent story of the struggle at Goldfield goes away a stronger and more determined revolutionist.

One incident in this meeting deserves to be recorded. When De Leon related how Comrade Preston unfortunately found himself obliged to kill the bully Silva, some one applauded. "Let that go," said De Leon, sharply; "he is dead, anyhow." And he added: "Understand this thoroughly. We do not advocate physical force. We believe in civilized argument for settling disputes. But if the capitalists try to down civilized argument by force, then our talk would

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WHO IS RESPONSIBLE?

In "Everybody's Magazine" for April, Carl Snyder writes eloquently on "The Growing Railway Death Roll: Who is Responsible?" Snyder's eloquence consists of a calm presentation of facts. He holds the absence of the block system responsible for the growing death rate. Says he on this head:

"IN THIS COUNTRY NOT ONE QUARTER OF THE TOTAL MILEAGE IS COVERED BY ANY BLOCK SYSTEM AT ALL."

The Railway Age, of Chicago, in a recent issue, makes a tabulation. It shows that out of about 220,000 miles of main track, only 55,000 miles are protected, and of this, 41,227 miles, or nearly four-fifths, have simply the primitive manual telegraph block, in which the block usually extends from one station to the other, and which, be it said, in large part is only used in the daytime.

The lack of safety guards herein set forth, especially when contrasted with their great use in both Germany and England, where there is a correspondingly lower death rate, makes a decidedly impressive, but not wholly convincing argument. This arises from the fact that Mr. Snyder cites 94 per cent. of the 448 collisions reviewed by the Railway Age as being due "to disregard of orders, rules, or signals." "The men are overworked; the human machine cannot stand from fourteen to six-

teen hours a day. . . . It was shown in the inquiry into the Terra Cotta disaster, that the engineer responsible for the accident had been on duty something like forty hours out of forty-eight, with no adequate chance for any rest. An engineer in this condition may think he is awake, but his eyes and ears and mind fail to respond in the usual way; without knowing it, he runs past signals that stare him in the face. It was shown by the production of the time-sheets on this particular division of the Baltimore and Ohio that there were in the preceding months over six hundred train crews that worked beyond fourteen hours continuously. This was an average of TEN PER DAY, on the division."

From this it is evident that even with safety guards, accidents are unpreventable, as long as inhumanly long hours of labor are imposed upon railroad employees. An overworked employee will no more pay attention to an electric block signal manipulated from a tower than he will to orders received via the primitive manual telegraph block. Nature forbids it; he is too exhausted to grasp the full significance of either. Disaster and death is the result.

The responsibility for the growing death roll then, lies deeper than the lack of safety guards; it is to be found in the attempt to run the railroads of this country with about two-thirds or one-half of the required number of em-

ployees; for that is what this terrible overwork practically amounts to. But why is this attempt made? Why is not a full complement of men hired and set to operating the railroads? Mr. Snyder, in a measure, makes answer, perhaps unconsciously, to all who want to get at the truth of the matter. Says, he, referring to the need of an all-around perfect development, as applied to the railroads of this country: "They are solvent and prosperous where the railroads of England are practically bankrupt, and this at ton rates that no country in Europe can show. But they are not safe as English and Continental railroads. We have purchased economy of movement at the price of human life. In this regard, our railway managers have simply shared in a prevalent national mania." That is, the railroads are run for profit, not use. To run them for use may save human life, but it will bankrupt the railroads and the capitalists who own them. The profit system then is responsible for the growing railway death roll in this country.

The profit system is, further, responsible for adulteration, bribery, corruption, insurance scandals, stock watering and manipulation, strikes, boycotts, the massacre of workmen in labor conflicts—in brief, all the ills of modern capitalism. And it will continue and continue to propagate these, until their malice compels their extinction through the system that is advocated, and will be inaugurated, by Socialism.

A CALL TO SOCIALIST WRITERS ON THE WOMAN QUESTION.

Comrades and friends:—

The Socialist Women of Greater New York address these lines to You in the hope of securing Your co-operation to the end that the great armies of women may be enlisted in the work of the socialist movement. On the growing importance of woman to the socialist movement much can be said. Woman is becoming an important factor in the solution of the social problem. The development of modern machinery tends ever more to the displacement of male by female labor, and the creation of industries dominated by woman. It becomes necessary, therefore, to educate, organize and train woman in order that she may be prepared to play her part in the inauguration of the Socialist commonwealth.

The development of capitalism proceeds with great speed. Class divisions become more emphatic daily. There is need of reflecting these facts on the minds of the working class, irrespective of sex, so that capitalist tendencies may be fully appreciated and met. We intend to pay exclusive attention to the work of education among women. This phase of socialist activity has been generally ignored; despite the fact that, in the United States, for instance, there are 5,000,000 women wage workers; and at least 10,000,000 wives, daughters and sisters of men wage workers.

In this work of woman-education, the Socialist Women of Greater New York, deem the creation of a popular leaflet literature, dealing with woman in modern society, the first necessity. Some of these leaflets will be distributed broadcast, at factories where women are employed; and an extensive organization will be created for the purpose of doing this work on the gigantic scale that the conditions demand. Other leaflets will be sold at a low cost, possibly one cent each.

In order to create this popular leaflet literature, The Socialist Women of Greater New York feel impelled to rely upon Your hearty co-operation and voluntary contributions. We therefore appeal to You to favor us with an article of not less than 200 and not more than 1000 words on any of the following topics,

- (1) Woman as an industrial factor under the Capitalist system.
- (2) Woman and marriage.
- (3) Woman as the wife of the wage worker.
- (4) Woman as an economic dependent.
- (5) Woman and politics.
- (6) Woman and the family.
- (7) Woman and industrial unions.
- (8) Woman and her relation to the Socialist movement.

Also articles bearing in general on Woman in all her activities under capitalism. Each article must be as simple as the subject will permit. It must advocate the Socialist remedy and make plain that no hope for relief can be expected from capitalist society. All the articles will be sent to the various socialist publications of the country, thus making the women readers of these publications the beneficiaries of the knowledge thus gathered, leading to the creation of "Woman's Columns." The respective publications will be permitted to exercise the freedom of criticism, as some of the articles may not accord with the tactics which they espouse. This would be creative of wholesome discussion, which will no doubt, prove satisfactory to all concerned. The article pronounced the best will be printed in leaflet form, over the writer's signature, and distributed, it is hoped, by the millions, through the efforts of the women of the land.

The Socialist Women of Greater New York have, in pursuit of their educational objects, already offered a prize of \$100 (one hundred dollars) for the best essay on the general subject of "Woman and the Socialist Movement." Mrs. Charlotte Perkins Gilman, the distinguished authoress and lecturer; Frank Bohn, National Secretary of the Socialist Labor party, and Mr. W. J. Ghent, Secretary of the Rand School of Social Science, have consented to officiate as judges and award the prize to the winner. This offer has met with a favorable response and promises to prove productive of good results.

Our experience has taught us that our sex can only be appealed to in a special and peculiar manner; that regardless of whatever we may desire to the contrary, the nature, training, propensities and social ideals of modern women are such as to make a special literature and other machinery of propaganda essential. In fact, such is modern woman's conservatism—such the benumbing and degrading influence of capitalism upon her—that a special and peculiar appeal to her and her interests is necessary on the part of the more enlightened members of her own sex.

There is good reason why this appeal should issue from the United States, to our comrades and friends in Great Britain, Canada and Australia. The need of woman's education is most acute here, owing to the growth of industry dominated almost exclusively by women. As Marx well said: "The country that is more developed industrially only shows, to the less developed, the image of its own future."

Comrades and friends, our purpose is clear; our goal Yours. Help us to realize both. On with the education and organization of woman! On with the Social Revolution!

Address all contributions to Miss Elizabeth Gurley Flynn, and Mrs. Anna B. Tourouff, 508 St. Mary's St., New York City, N. Y. The Socialist Women of Greater New York.

WHAT OF THE PROLETARIAT?

[By Alfred C. Coursen.]

As I have received a marked copy of the Weekly People, containing "An Invitation," and as it has been duly explained what that means, there appears to be no excuse left for not making an effort to supply an acceptable communication. It is not lack of willingness that has curtailed my contributions, but fear to intrude upon the valuable space of The People, space which I do not hesitate to say is sacred to me and which I revere with a deep veneration.

It has always been a theory which has stood the test of time with me,

that no human intelligence is too uninformed to furnish ideas of value, and while we must "consider the source" of opinions and do our own thinking, yet a germ of good thought may be found in many rough coatings, just as the seed of life surely exists in vegetable nature which may sometimes appear to be dead enough. From this I here draw two conclusions—one to strengthen the self-respect of the proletariat, which should always remember that it is a man, with rights and duties of a man; the other, that as the progress of social events marches by it is well for ourselves and well for others that

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GLEANINGS 'LONG THE ROAD

En route to Portland, Ore., April 9.— This will be "Gleanings." My diary is bursting with memoranda that I have not yet had a chance to handle. Shall take up this "trip" a bunch of them.

The talk about the "epidemic of railroad accidents" greatly partakes of superstition, or of patient thoughtlessness on the part of the "public." It is now over a month I have been observing the "epidemic" at close quarters. It amounts to simply this:—the Companies have long been draining the road and rolling stock of every penny there was in them in order to swell the dividends, and, consequently, have not been making the necessary repairs. Furthermore, the Companies are now cheese-paring in point of operating personnel. The former cause would be enough to produce quite a crop of "epidemics"; accentuated by the latter cause, the "epidemic" is—well, what it is. Sixteen years ago I made a tour to this coast. I was out nearly two months. I came across only two accidents—one on the outward trip before entering Davenport, Ia., the second on the home run near Xenia, O. Although I may have consciously lost two and one-half hours. This trip I have been out, so far, thirty-nine days only, and have already lost fifty-three hours. This loss of time was due to the wornout condition of the roadbeds; the wornout condition of the rolling stock, especially freight trains, the wrecks of fully a dozen of which have for long hours blocked my passage; and due, not the least, to the thinned-out personnel that is supposed to wait upon the trains. I have noticed this, for instance: A train arrives at one of the stations where it is "overhauled." That work should, and can be done quickly. Formerly two men ran along either side of the train—one, tripping with a hammer the wheels and gear to ascertain whether they were in order; another looking into the "boxes" of the wheels to see if there was enough oil in them, and adding to the supply if it had run low. Now ONE man has to attend to both jobs, on both sides of the train, and when he is through, 'tis he himself who has to climb up a ladder on the flank of the train, and replenish the ice water tanks. No wonder the trains lose time. No wonder none arrives, from these long runs, within as little as three hours late. My trains have been as much as ten hours late.—Are the railroads making hay while the sun shines?

In Oakland, on the 4th, I had a delightful interview with the Editor of the "Kakumei" (The Revolution), a Japanese Socialist paper. Quite recently he had an article denunciatory of the American Socialists for their joining Belmont's incubates in the howl against the Japanese. The comrades had soon enlightened him on the facts, and he hastened to correct his error, doing prompt justice to the loyal and sound Marxism of the S. L. P. and distinguishing it from the spurious S. P., whose platform demands the exclusion of the Japanese. In the conversation I had with him he revealed accurate knowledge of the difference there exists between the S. L. P. which practices its preaching—"Proletarians of all countries, unite!"—and the pack of pure and simple politicians who run the S. P. and with whom the hallowed motto is used but as claptrap, like "Freedom" on the lips of bourgeois politicians.

Gilhaus, the Comrade of Section New York, who is now out West here organizing, tells a killing story of a talk a Japanese workman had with him on a train. The Jap's eye had fallen on the I. W. W. button on the lapel of Gilhaus's coat. He approached, touched the button and said: "Good button." Immediately his eye fell upon the S. L. P. button that Gilhaus wore on the other lapel. The Jap looked excited, and the following dialogue ensued:

Jap—"Socialist?"

GH—"Yes, Socialist Labor Party."

Jap—"Unprintable Socialist?"

GH—"What you do mean by 'unprintable' Socialist?"

Jap—"Produces from his pocket a copy of the S. P. California platform, and pointing to the plank that demands

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Japanese exclusion) "[unprintable] Socialist!"

GH—"That's not WE. This is the S. L. P."

Jap—"Oh! 'Marx Socialists'! Good! Other Socialists [unprintable] Socialists!"

Whereupon hands were shaken heartily. Thus the Japs have their own, not wholly elegant, yet expressive terminology to distinguish the bogus Socialists from the true—the S. P. from the S. L. P.

The capitalist papers are throwing out dark hints about St. John being indicted at Goldfield. I doubt not the Mine Owners would like to tie him up. They are none too good to commit that or any other crime. All the same, from what I know of the situation in and around Goldfield I very much doubt the story, or, rather, the darksome hint. In a previous report I have described the two fictitious Goldfields—both the products of the capitalist press, and yet materially different—one being the creation of the brain of the Goldfield "Tribune," for home consumption, the other the creation of the capitalist press, outside of Goldfield, for outside consumption. The story, or, rather hint, goes but to confirm the theory that, of the several precious lives in the United States, to-day, there is none more precious than the life of Vincent St. John.

From reliable information received on the road I gather two things—

First—That Sherman did not lie when he revealed to Mrs. Forberg the plot to O'Neill and Kirwan had concocted with an A. F. of L. man in Denver to "purge" the I. W. W. of its revolutionary "fanatics," which revelation made up the subject of Mrs. Forberg's affidavit.

Second—That either the Sherman ignoramus or men and things in the Labor Movement got names twisted, or Mrs. Forberg heard a name wrong. The A. F. of L. representative in that cabal was not Victor Berger. It was Barney Beryn, the Chicago A. F. of L. cigar-maker, whose horizon is bounded by the \$550 coffin benefit which he will be awarded when he will have been gathered into the bosom of Abraham. Barney is a typical "Neutrality on Trades Unions" S. P. leader. The Social Revolution is, in his mind, dwarfed and narrowed down to that coffin. That is his level. He it was who was in Denver as "Envoy Extraordinary" of the A. F. of L.-led S. P. The scatter-brained worthy felt so sure of his game that he gave some of the delegates to the I. W. W. convention, who happened to pass through Denver, some tart messages for the "coffee-and-doughnut" delegates they were to meet in Chicago. Hence the confident announcement in the Chicago "Socialist" a few days before the convention met, that the "revolutionists" were to be dumped by the combined efforts of Sherman and the miners; hence also the dumptal notes, with which, a week later, the same paper confessed that its prophecy had unfortunately not proved true. Dumping having been the order of business arranged by the S.-P.-A.-F.-of-L.-led Sherman, he and his clique were the dumpies, with the stalwart miners' delegates, St. John, Ryan and Heslewood leading in the work of dumping.—Barney, be it remembered, has long been the "Snap-Shot" Editor on the Chicago "Socialist." That much for the wheels within wheels in the S. P. "Neutrality" game, on the one hand, and, on the other hand, contributory proof of the S. L. P. contention that the A. F. of L. dominates the pure and simple political Socialists' councils.

My California meetings have been huge. They fully culminated night before last with the Frisco meeting. The Pavilion, long and wide, with seats shelving from the roof down to the floor, and said to hold from three to four thousand people, was packed to its utmost capacity. The chairman at the Oakland meeting was the talented S. L. P. artist Sidney Arner. At the San Jose meeting I met the venerable mother of St. John, and a brother of Meyer with his wife. The S. L. P. of California will henceforth set up its own ticket—I think. The circum-

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PERSONAL RECOLLECTIONS OF KARL MARX

BY PAUL LAFARGUE

Translated from the Stuttgart "Neue Zeit" by Fred Fellerman.
(Continued.)

In order to understand and love the heart that was beating under the cloak of the scholar, one must see Marx, after having put aside his books and papers, in the bosom of his family, or on Sunday evenings in the company of his friends. He then proved to be the most pleasant companion, full of humor and wit, and with the heartiest of laughs. His black eyes, shaded by thick eyebrows, flashed with delight and delicate irony, when he heard a witty word, or a quick and pointed retort. He was a fond, gentle and indulgent father. "Children must educate the parents," he used to say. In the relations existing between himself and his daughters, who loved him dearly, not even the shadow of fatherly authority was displayed. He never commanded them, but begged for the desired act as a favor, or suggested to leave that alone, which he would forbid. And yet, when will a father have found better obedience than he did. His daughters looked upon him as their friend and treated him as their companion; they did not call him "father," but "Mehrl," a nickname he had received on account of his dark complexion and his ebony-like hair and beard. On the other hand the members of the Communist Alliance, prior to 1848, called him "Father Marx," although at that time he had not yet completed his thirtieth year of life.

Whole hours he spent at play with his children. These remember even now the searattles and confagurations of entire fleets of paper-ships, which he had made for them, and which amid allusions about of joy were placed in a big waterpail and set on fire. Sundays his daughters would not allow him to work; they claimed him as their own the whole day. In fair weather the whole family would take a stroll into the country, stopping at common inns to drink gingerbeer and to eat bread and cheese. When his daughters were still small, he shortened for them the long way by telling fantastic and lengthy fairy tales, which he invented while walking, and he stretched the complications and the culmination of it according to the length of the road they had to travel. Marx was endowed with an incomparably rich poetic fancy. His first literary endeavors were poems. Mrs. Marx kept carefully the youthful verses of her husband, but did not show them to anybody. The older Marx family had dreamt of a career for their son as a man of letters, or as professor at a university, and in their estimation he degraded himself to indulge in Socialist agitation and the study of political economy, which was considered at that time in Germany as of only secondary importance. Marx had promised his daughters to write for them a drama, of which the Gracchi should be the subject. But unfortunately he could not keep his word. It would have been very interesting to see how he, who is called the "Knight of the Class Struggle," would have treated this terrible and grand epoch of the class struggle of the antique world.

Marx harbored many other plans which were not realized. Among others he intended to write a work on logic and a history of philosophy, which had been the favorite study of his youth. He would have had to live hundreds of years, in order to carry into effect his plans regarding his writings, and to present the world with even a part of the riches that were stored up in his brain.

Throughout his whole life, Marx's wife was a companion to him in the fullest and truest meaning of the word. They had become acquainted when children, and had grown up together. Marx was only 17 years of age when he betrothed himself. The young people waited nine years before, in 1843, they actually married, and from that time on they never parted. Mrs. Marx died a short time before her husband. No one has ever possessed in a higher degree than Mrs. Marx, the feeling of human equality, and this in spite of having been born and raised in a German aristocratic family. For her, social differences and classifications did not exist. In her house, at her table, she received the workman in his blouse and overalls with the same civility and courtesy as if he had been a prince. Many workmen of all countries have become acquainted with her amiable hospitality, and I am convinced none of them guessed that this woman, who received them with such simple and unfeigned heartiness, was, in the maternal line, a descendant of the family of the dukes of Argyll, and that her brother had been the minister of the King of Prussia. This all did not con-

cern Mrs. Marx; she had left everything to follow her Karl, and never, not even in times of bitter want, did she regret the step.

She was endowed with a cheerful and bright intellect. The letters she has written to her friends, and which flowed from her pen without trouble or restraint, are the masterly accomplishments of an animated and original intellect. It was considered a feast to receive a letter from Mrs. Marx. Johann Philipp Baker has published several of them. Heine, the inexorable satirist, dreaded Marx's mockery, but he entertained a great admiration for the acute and delicate intellect of Mrs. Marx. When the couple was living in Paris, he was a frequent guest at their house. Marx had such a high esteem of the intelligence and the critical sense of his wife, that he told me in 1866, he had communicated all his manuscripts to her and he laid great value upon her judgment. Mrs. Marx copied the manuscripts of her husband and prepared them for the press.

Mrs. Marx gave birth to many children. Three of them died at a delicate age, in the period of want which the family had to pass through after the revolution of 1848, when they fled to London, and lived in two small rooms in Dean street, Soho Square. I have become acquainted with only three daughters. When I was introduced to Marx in 1865, the youngest, now Mrs. Aveling, was then a charming child with the character of a boy. Marx asserted his wife had erred in the sex, when she had given birth to it as a girl. The two other daughters represented most charming and harmonious counterparts. The oldest one, now Mrs. Longuet, was like her father, of dark complexion, had black eyes and raven-black hair; the younger one, Mrs. Lafargue, was blonde and rosy, her luxuriant curly hair glittering with gold, as if the setting sun had gone to rest in it; she resembled her mother.

Besides these, there was another important member of the family, Miss Helen Demuth. Born in the family of a peasant, she had entered the family while very young, almost a child, as a servant girl to Mrs. Marx long before the latter was married. When she married, Helen did not leave her, but on the contrary devoted herself to the Marx family, with so much submission, that she forgot herself entirely. She accompanied Mrs. Marx and her husband in all their travels in Europe and participated in their banishments. She was the practical house-spirit, who could find a way in the most difficult affairs of life. It is due to her sense of order, economy and cleverness, that the family at least was never without the most necessary means of life. She understood everything. She cooked and looked after the household, she dressed the children and cut their garments, and together with Mrs. Marx, served them. She was at the same time house-keeper and major-domo of the house, which she conducted. The children loved her like a mother and she possessed a motherly authority over them, because she had a motherly affection for them. Mrs. Marx considered her as an intimate friend, and Marx entertained for her a special friendship. He played at chess with her and it often happened that he lost the game. Helen's love for the Marx family was blind; all that the Marxes did was good, and could not be otherwise but good; anyone who criticized Marx, had to do with her. Anyone who had been admitted into the intimate circle of the family, she took under her motherly protection. She had, so to say, adopted Marx's family. Miss Helen has outlived Marx and his wife, her care she has now transferred to Engel's house, with whom she became acquainted in her youth, and to whom the affection was extended which she entertained for the family Marx.

Moreover, Engels was, so to say, also a member of the family; Marx's daughters called him their second father, and he was the alter ego of Marx. For a long time their two names were never separated in Germany, and history will forever record them united on her pages. Marx and Engels have realized the ideal of friendship in our own century, as the poets of antiquity had painted it. From early youth they were together and developed on parallel lines, they have lived in the most cordial community of ideas and sentiment, and participated in the same revolutionary agitation; and as long as they could stay together they also worked together. Very likely they would have worked together all their lifetime, had not events compelled them to live separated for about twenty years. After the suppression of the revolution of 1848, Engels was obliged to go to Manchester while Marx was compelled

to say in London. However, they continued to live their joint spiritual life, while they almost daily, by letter, communicated to each other their views concerning political and scientific events of the day, and about their intellectual work. As soon as Engels could free himself from his work, he hastened to leave Manchester and to establish his home in London, and settled down at a ten minutes' walk from his dear Marx. From 1870 until the death of his friend not a single day passed that these two men did not see each other, either at the home of one or the other.

It was a feast with the Marx family when Engels announced that he would come over from Manchester. Long before the approaching visit it was the daily topic of conversation, and on the day of his arrival Marx became so impatient that he could not work. Then for many days the friends would sit together, smoking and drinking all night to rehearse all the events which had transpired since their last meeting.

Engels' opinion Marx placed higher than that of anyone else, because Engels was the man whom he considered capable to be his co-worker. Engels was for him a whole public world; in order to convince him and win him over to any of his ideas, no work was too hard for Marx to do. I have seen, for instance, that he read over anew whole volumes in order to find again the fact, which he needed to get the opinion of Engels about an unimportant point, which I do not remember anymore, and which he intended to alter, regarding the political and religious wars of the Albigenses. To win Engels' opinion, was for him a triumph.

Marx was proud of Engels. With satisfaction he enumerated to me all the moral and intellectual merits of his friend, and went especially with me to Manchester to make me acquainted with him. He admired the extraordinary manysidedness of his scientific accomplishments, and became uneasy on account of the least event which happened to befall him. "I always tremble," he said to me, "that he will meet with an accident upon one of his journeys, when he, at full speed, with passionate fondness, gallops through the fields, unconcerned about all the obstacles in the way."

Marx was just as good a friend as he was a loving husband and father, but he also found in his wife, his daughters, in Helen and in Engels, beings who deserved to be loved by a man like him.

III.

Marx had entered public life to be one of the leaders of the radical bourgeoisie, but found himself deserted as soon as his opposition became too aggressive, and was treated as an enemy as soon as he became a Socialist. Hunted and expelled from Germany, after having been insulted and calumniated, a conspiracy of silence was organized against his person and his works. The "Eighteenth Brumaire" proves, that of all the historians and politicians of the year 1848, Marx was the only one who understood and lucidly explained the true character of the causes and the consequences of the Coup d'Etat of December 2, 1851; and yet it was totally ignored. Not a single one of the common newspapers mentioned the work, despite its insight. The "Miseri of Philosophy," an answer to the "Philosophy of Misery," as well as the "Contribution to a Critique of Political Economy," all were ignored. At last the "International" and the first volumes of "Capital" broke the conspiracy of silence, which had lasted for about fifteen years.

It was no longer possible to ignore Marx; the "International" was waning, and filled the world with the rumor of its deeds. Although Marx remained behind the scenes and allowed others to act, it was soon discovered who was the real manager. In Germany the Social Democratic party was organized and developed such a strength, that Bismarck wooed its favor before he attacked it. The Lassalleans, Schweitzer, published a series of articles which Marx considered very noteworthy, and through them the workers became acquainted with "Capital." Upon a motion of J. Ph. Becker, the congress of the "International" resolved to call the attention of the international Socialists to the work, as the Bible of the Working Class.

After the revolt of March, 1871, in which the hand of the International was suspected, and after the defeat of the Commune, whose defense had been taken up by the General Council of the International against the unfettered press of the bourgeois of all countries, the name of Marx became world-famous. Marx was now acknowledged as the irrefutable theorist of scientific Socialism and as the organizer of the first international labor movement. "Capital" became now the text-book of the Social-

ists of all countries, and all Socialist and labor journals popularized his scientific theories. In America, during a big strike which took place in New York, passages of it were published in pamphlet form, in order to induce the workmen to hold out and to prove to them the justice of their demands. "Capital" was translated into the principal languages of Europe, into Russian, French and English; extracts of it, were published in the German, Italian, French, Spanish and Dutch languages. And as often as opponents in Europe and America tried to refute his theories, these economists found at once a Socialist answer which shut their mouths. "Capital" in reality has become to-day what the congress of the "International" named it, "the Bible of the Working Class."

(To Be Continued.)

THE TEN COMMANDMENTS OF LABOR.

[Translated from the German by F. P. Janke.]

Many an interesting time can be found in the early writings of the forerunners of modern scientific Socialism, but unfortunately these are rarely accessible to the students of the movement to-day; particularly is this true of the early writings in languages other than the English.

I shall attempt from time to time to bring before the readers of The People such items as I can find and I shall begin with the translation of the "Ten Commandments of Labor" reproduced in 1902 in "Documente des Socialismus," but originally published in the German publication "Die Verbrüderung" (The Brotherhood) in the issue of March 9th, 1849.—The translator.

First Commandment:—Thou shalt work.

He who will not work, shall not eat. So it is written. And still many eat, who do not work. This must cease!

Second Commandment:—Thou shalt not tolerate an idler around thee.

If you see one standing near thee who is idle and able to work, give him an apron and a hoe and say to him:

"Now work, for don't you see, brother, that if you are idle I must do your share of work as well as mine? That is unjust; therefore work, rich idler."

Third Commandment:—Thou shalt perform no Slavelabor.

All men are free and equal. No one is born a slave. And no one need become a slave, for work can and must be free, must suit your inclination and ability, must not dull your intellect nor crush your body. Not to the advantage of another shall you toil and to your disadvantage. Not as a slave for a master shall you labor, but as a free man for yourself and for your brother, who likewise works for himself and you. The only slaves that shall exist upon this earth are the machines, which are submissive to man.

Fourth Commandment:—Thou shalt demand just reward for thy labor.

When you are told: "Business is bad, your wages must be reduced, you must submit to circumstances of hard times, etc."—and when they gradually reduce your just wage and reduce you to the level of a beast of burden, then answer:—"The hard times you have made, not I. Your greed, your unlimited hunger for Gold, your wild competition is to blame for this condition. You run each other down and in your fall you seek to drag us workers with you. This must cease! We shall determine the price of wares, we, who produce them, and not you! We want a just reward for our labor, for every worker is worthy of his wage."

Fifth Commandment:—Thou shalt not suffer hunger.

See you, no sparrow falls from the roof from hunger; no worm crawls in the grass that does not get its food; no fish swims in the water that starves. Then why should you, man, suffer hunger? Why so? Do you not cultivate the fields; does not the product ripen under your care; do you not bake the bread; do you not pluck the fruit from off the trees? Why should you suffer hunger? A fool is he who starves himself and works for others.

Sixth Commandment:—Thou shalt not clothe thyself in rags.

The violets in the meadow and the roses in the garden have their gay attire, the birds their feathered finery, the bear his whole warm fur. Did you not sow the flax and spin the silk; did you not weave the purple mantle of the King? Why do you want to go in rags?

Seventh Commandment:—Thou shalt be happy.

The purpose of Life is that a man shall be happy. Did you do all that was necessary to maintain and improve mankind,—did you wring from the soil its nourishment,—did you give flight to your soul; in other words did you become a whole man, sound in mind and

WHERE COMMUNISM AND WOMAN REIGN SUPREME

THE HOPI COMMONWEALTH

By Frederick Monsen, in the April Craftsman.

In spite of its isolated position in the heart of the desert, surrounded by unfriendly tribes and far away from civilization, the little commonwealth of the Hopi cliff-dwellers has of late years become fairly accessible to the traveler, who may well feel repaid for a journey across the desert by the interest to be found in the strange habitations, primitive customs, and barbaric art of this remnant of a prehistoric race. Two days on horseback, or three in a wagon, north-bound from any one of several Arizona stations on the transcontinental line of the Santa Fe Railway, carries one through a land of long desert slopes and sage covered valleys; past volcanic peaks and cinder cones, bad lands and alkali wastes, mesas covered with juniper, piñons and cedars, and finally into the real desert—the Painted Desert, that mysterious land, full of color and enchantment, which is the heritage of the gentle Hopitah.

From the top of the last divide that marks the boundary of the Hopi country, one sees on the horizon line the high mesas that project into the desert like the bows of a great battleship. These mesas end very abruptly, giving a most precipitous look to the high cliffs on the top of which are located the seven Hopi pueblos. You strain your eyes to see the towns on the crest of these great cliffs, but so like are they in color and outline to the living rock, that it is impossible to distinguish them until you come within a couple of miles, when you suddenly realize that the mesas are crowned with human habitations. As you climb one of the precipitous trails leading to the villages, you wonder what overpowering motive could have forced these people to build their homes in such inaccessible places, but a closer look at their architecture reveals the fact that it was fear of man that must originally have caused them to build their fortress-like cities at the top of the cliffs. In fact, the very trail by which you climb could, in the days when bows and arrows and stone axes were the only weapons, have easily held by one man against an army. From necessity the ancestors of the Hopi lived on the mesa tops in the immemorial past, and the same necessity for centuries compelled their descendants to follow their example. Now that all danger of invasion is past, the Hopi of the present day still live there by choice, and this in spite of the fact that all the water used in the villages, except such as is caught during rains in the basin-like depressions in the rocky surface of the mesa top, is laboriously brought up the steep trails in large pottery water bottles slung over the backs of the women.

Since the rediscovery of Hopi Land by the white man about twenty years ago, the government has attempted, by offers of building material, to induce the people to settle nearer to the springs and their farming lands, but the conservative people cling as tenaciously to the home sites

body? If so then you must be happy and satisfied with life—you and all your brothers.

Eighth Commandment:—Thou shalt live in honor.

Honor! That is, no one shall stand over you and jeer at you "Worker, ignorant worker, poor worker!" No, you shall say to them who have lived by the sweat of your brow: "Idlers, poor idlers! I forgive you what you have done unto me. I offer you the hand of brotherhood. You too shall live in honor, by your labor."

Ninth Commandment:—Thou shalt close thine ears to priests.

The tree of knowledge is the tree of Life. The priests who do nothing, yet live well, drive you back from the tree of knowledge. "Not here," they say "shalt thou enjoy, but yonder. Here suffer, up there you will be rewarded." Thus they offer you a vision, that they may enjoy the reality themselves. But you should know that the right to live, that is the right to be happy, means right to be happy HERE.

Tenth Commandment:—Thou shalt love thy neighbor as thyself.

Only so will you succeed in raising yourself out of slavery. Only thus can you be free; for freedom and equality can only proceed from brotherhood. Hatred and Envy divide—Love unites. Alone you are weak, united you are strong and mighty. Therefore love thy neighbor as thyself and he in turn will love thee as himself.

selected by their ancestors as they do to the ancient architecture and the customs and traditions of their fathers.

I say, "rediscovery by the white man," for it was nearly four hundred years ago that the Hopi pueblos first became known to the white race. The contact between them and the outside world was but brief, for, although discovered by one of Coronado's expeditions, they soon settled back into their peaceful seclusion.

The Spaniards had taken Mexico and were casting about for new worlds to conquer, when their adventurous spirit was fired afresh by fabulous tales of treasure to be found in great cities to the north. For months the adventurers traveled over deserts, mountains, and plains, meeting with every vicissitude and hardship to be encountered in an unknown country, until at last they reached a high degree of culture, com-azona and New Mexico. Here, so the story goes, they found not only wild and warlike Indians, but a gentle race of aborigines, much farther advanced in the arts of civilization than any other they had seen since leaving Central Mexico. These people, although composed of many different tribes and speaking distinct languages, were practically one in development and had reached a high degree of culture, compared with the nomadic, warlike tribes surrounding them. They formed a nation of agricultural people, dwelling in stone and adobe houses on the very sites occupied by their descendants to this day. In some instances, the identical buildings that were standing when Coronado's expedition first visited Hopi land are occupied today.

From that time until about twenty years ago very few whites ever entered the country of the pueblos or came in contact with the Hopi Indians, partly for the reason that they were far from the beaten trail of travel from Old Mexico, but especially on account of the natural isolation. So it happens that we have here in the heart of the youngest and most progressive of modern countries a primitive race of men who have escaped the blight of civilization, and who are to us a perfect exposition of the way of the prehistoric American lived and died, ages before the paleface came to bring destruction.

In the seven villages which to-day constitute the little Hopi commonwealth live about two thousand homeloving, law-abiding Indians who have managed somehow to maintain an absolute independence for all these centuries.

They are a people without jails, hospitals, asylums, or policemen, and crime is almost an unknown thing among them. They are entirely self-supporting and have never asked from the United States Government anything but to be left alone.

Hopi villages are all built on the defensive plan. The house clusters are generally two stories in height, although at Walpi and Oraibi four are more often seen.

The building material is stone laid in mortar and mud, and the fronts of the buildings have a general tendency to face eastward. In former times the back walls had neither doors nor windows, and the only entrance to the lower story was from above by means of ladders thrust through holes in the roof. Ladders or steps cut into the partition walls afforded access to the upper stories.

This necessity for being constantly on the defensive arose from the fact that the daily life of the Hopi was fraught with danger. In the old days they were the constant prey of the ferocious nomadic tribes about them, and the unrelaxing vigilance was necessary to prevent extermination. In the present day this danger is past, but the Hopi still must struggle with the natural forces that seem at times enough to overwhelm them. Their little farms have to be watched with the greatest care from the time that the corn kernels are planted in the damp sand of a dry stream bed until the tender plant sees the light of day. Then windbreaks must be erected to protect the growing corn from the ever shifting desert sand, which would bury it in a night; and shades must be built to keep the fierce sun from burning it up.

Then come rabbits and other animal pests to devour all the little crop, and crows, black birds, and locusts drop from the sky to rob the poor Hopi of his food supply; lastly come the poaching horses, burros, the bands of sheep, to say nothing of thieving Navajos, and, as if this were not enough, at any time great floods may come down the natural water channels where the Hopi plant their corn, to destroy in a

few minutes the labor many months, or the burning sun of a rainless season may shrivel the growing crops.

It is this relentless domination of an austere environment that forms the keynote of the whole religious and social life of the Hopi, for the Indian is much more helpless in the presence of nature than the civilized man. Where we may frequently offer successful resistance to natural forces, the primitive man has no recourse but to yield to circumstances that are due to his surroundings.

The building of the Hopi house is most interesting, and is carried out according to certain prescribed rules from the selection of the site to the feast that opens the house as a dwelling. After the site of the house has been determined and its dimensions roughly marked on the ground by placing stones where the corners are to be, the next step is the gathering of the building material. In this the communal idea of the Hopi with regard to work is strongly in evidence, as the prospective builder calls to his assistance all the friends who belong to his own class. These helpers receive no compensation except their food, and, as is the case with all communal labor, the work is carried to its completion with a good will and spirit that has no parallel in civilization.

Hopi land comes very close to being a woman-governed country, for the status of woman in this little republic has as much freedom and dignity as it possessed ages ago in other tribes governed as communes. Hopi society is based upon the gens; that is, upon the tie of blood relationship. It is a society of equals where help is extended and received in the true communal spirit. How long this will last now that the touch of civilization threatens to fall upon them, can easily be guessed. Among the Hopi the women are excellent specimens of primitive humanity. The young women are well-formed and strong, and of irreproachable character. They own the houses as well as build them, and all family property belongs to the woman, who is acknowledged as the head of the household. Inheritance, therefore, is always through the mother, and descent is reckoned through the female line. In spite of the liberty and importance enjoyed by the Hopi women, their reserve and modesty is surprising. They are as quiet and shy as if their lives had been passed in the utmost seclusion and subjection to the dominance of man. Their whole lives are devoted to the care of their children, and the matrimonial customs of the Hopi are of a grade, which, if generally understood, might make civilized law-makers and writers of customs stop and think. It is marriage from the view-point of the woman, not of the man. It is a striking example of the principal effect of woman rule, and it must be admitted that it is dominated by the highest order of purity as well as of common sense.

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the great Portland strike, published in The People, in the latter part of March, the description of the methods used proved them to be exceptionally inefficient. Says the report, under this head: "When we wanted to close any certain mill we would write on the blackboard: 'Four hundred men wanted for special duty'; then the picket committee would pick out the pickets for the different mills; then calling for the balance of the men to form in line, we would march to the mill we wished to close down, 300 strong; that meant just 300 I. W. W. organizers gathering at every means of exit from the mill when the slaves would leave work, coming out trembling, expecting a brick on the side of their heads, but meeting men whom they thought must consider them scabs, and not even hearing a harsh word spoken. They simply shook hands all around; expressed their appreciation of the way we did business and said they were with us till H-1 froze over if necessary, took a bee line for our headquarters, lunch buckets and all; and another 200 men were members of the Industrial Workers of the World." The tactics pursued at Skowhegan were defensive and inoffensive, as are those in Goldfield. The killing of Silva was a defensive act; and symbolizes the character of the Goldfield situation.

Conditions determine tactics. In France, conditions apparently require direct action. At present, the defensive position in which the clerical situation has placed the French government makes such action tolerable. In this country, the offensive action of the capitalist class makes defensive and passive action not only necessary but the most successful. Revolutionary unionism is yet too weak to march against the forces of government, and capitalism; it is compelled to adjust itself to their onslaughts. Yet it grows despite them. The Western Federation of Miners, grew under the leadership of Wm. D. Haywood; because its attitude was that of the aggrieved, instead of the aggressor. The I. W. W., as already illustrated in the quotation from the Portland strike, flourishes on defensive and passive action. What is essential, under American conditions, is education, discipline, vitality, and, above all, the enthusiasm and determination born of revolutionary aim. With these at hand the revolution is bound to win, no matter what the tactics are that conditions may dictate.

THE GOSPEL OF WEALTH REVAMPED AND REDEMOLISHED.

Some twenty years ago, in his "Gospel of Wealth," Andrew Carnegie lauded the multi-millionaire as the great concentrator of wealth, without whom large capital and enterprise would be impossible. Jacob Schiff, speaking on April 17, at the Post Graduate faculty dinner, re-echoes this idea, when he says: "I have a great admiration for men like Rockefeller. Their great fortunes are like immense reservoirs filled by little streams, which, if left to themselves, would be of no use to mankind." From all of which the superficial "gospel" reader and after-dinner speech hearer is apt to conclude that the great capitalist and his exploitation are indispensable; without them the sun would lose its energy, and the world fly off its axis, so to speak.

That is indeed horrible to contemplate. But it need not add to the worries of life, for it is not likely to occur, even in case of the death of all the Rockefellers and the smaller fry combined. Society has had and still has other means of concentrating wealth and conducting enterprise, aside from great individual fortunes. The accumulation of wealth, for great purposes, such as the storage of wheat in order to provide for the future sustenance and labor of the tribe, in case of a bad harvest, was not unknown to primitive communism. In those modern communist survivals of capitalist competition, the Shakers and Canadian Doukhobors, the ability to concentrate wealth for the pursuit of agricultural and industrial enterprises, is demonstrated beyond a doubt.

But we need not bother the past for proof wherewith to render the Carnegie argument and its Schiff echo impotent. The present, as manifested in modern banking, demonstrates that the concentration of wealth, as well as its production, is a social act. All the Rockefellers in the land may perish from off its face; nevertheless myriad little streams of wealth would flow from the blood and sweat of the labor employed in factory, mill and mine to the banks, as is daily being done; there to be sent forth once more to aid in the building of new industries and the extension of the old. With a social system of wealth accumulation at hand, individual accumulation becomes superfluous, that is, the large capitalist concentrator of wealth is rendered useless and parasitic. Turn the argument which ever way the reader will, whether in the light of the past or the present, the fact is patent that the human race can well get along without the capitalist wealth concentrator without any fear of catapasm, celestial, or otherwise.

THE RECTOR OF TRINITY.

The Rev. Dr. Morgan, the rector of Trinity parish speaks for the Protestant Church of England, which medieval and oncoming capitalism evolved as an aide in the overthrow of feudalism; he speaks as the spiritual head of a large land and tenement-owning corporation notorious for its tax records and opposition to tenement house and sanitary reform. In brief, the articulate expression of two reflexes of capitalism, the Rev. Dr. Morgan Dix is brutally capitalist and conservative.

When women demand the suffrage, it is the Rev. Dr. Dix who reminds them of their "proper sphere" under man-owned property, and the government based thereon, in language devoid of the fine qualities and profound insight that are generally attributed to spiritual leaders. Is complaint made against the foul tenements of Trinity Corporation in the "public press," it is the Rev. Dr. Morgan Dix who stands forth in defense of the corporation, on the highly religious ground of "business principles." And now, when utopians clamor for peace, the Rev. Dr. Morgan Dix, in his characteristically capitalist and conservative style, opposes the cessation of international war substantially for the reason that it would mean the intensification of the class war within the nation; he adheres, in brief, to the old idea of international war as a domestic social safety valve.

In his devotion to this Machiavellian idea, the Rev. Dr. Morgan Dix gives wings to his eloquence. He glazes over the military forces in this vicinity, which international war necessitates; the National Guard, with its 9,680 "infantry, cavalry and artillery," and the reservations "beyond and below" "the waters of the bay"—all can be used, together with the "police force, numbering, horse and foot, 8,600 men," in the suppression of the class war.

Poor brutal reflex of a dying system! History has been written for the Rev. Dr. Morgan Dix in vain. Great social forces are irrepresible. Seward believed an international war would bring the Southern States back into the Union and end the rebellion. But, the issue between chattel slavery and capitalism was too significant to permit of such a solution; and the subsequent development of events proved the Seward idea futile. So with the brutally capitalist and conservative ideas of the Rev. Dr. Morgan Dix: The modern conflict between capitalists and laborers will not admit of suppression by the waging of international war. These wars but serve to aggravate its intensity.

The working class is the class that prosecutes international war. THE WORKING CLASS IS BECOMING ANTI-PATRIOTIC. IT REFUSES TO JOIN THE MILITIA, THE ARMY AND NAVY. IT IS ORGANIZING INDUSTRIALLY TO CONTROL EVERY AVENUE OF MODERN ACTIVITY. THE WORKING CLASS IS RECOGNIZING THAT THE FUNCTION OF PATRIOTISM AND MILITARISM IS THE PERPETUATION OF RACIAL HATRED, INTERNATIONAL WAR AND CLASS EXPLOITATION. IT OPPOSES BOTH; AND IS ORGANIZING SO THAT ALL THE WORKMEN AND WOMEN IN ALL THE INDUSTRIES WILL ACT AS A UNIT IN GIVING THAT OPPOSITION FORCE, I. E., BY LOCKING OUT THE CAPITALIST CLASS AND TAKING AND HOLDING THE LAND AND CAPITAL WHOSE PRIVATE OWNERSHIP FORMS THE BASIS OF THE PRESENT PROFIT AND WAGES SYSTEM, WITH ITS CLASS STRUGGLES AND NEED FOR INTERNATIONAL WAR.

Against such tendencies, the Rev. Dr. Morgan Dix directs his inspired eloquence in vain. Like Seward, he is reckoning without the real hosts.

THE "SQUARE DEAL" HUMORIST ON WAGES.

"The Square Deal," organ of Post's Citizens Industrial Association, alias Alliance, is like "Punch," it says serious things that are taken for jokes; and delivers jokes that are taken for serious things. It is a most peculiar institution, and when the reader takes it up he doesn't just know whether he is going to laugh over a comedy of errors, or douse his handkerchief with the tears arising from a tragic case of mistaken literary identity.

In the April issue, "The Square Deal" says: "Increased wages come with increased productivity on the part of the worker." Now, that's a serious thing; but the suspicion is abroad that "The Square Deal" is only joking; and, you know, even the suspicion of a joke is enough to make some folks laugh. It suggests the incongruous and gets the risibilities into working order. Or, possibly, "The Square Deal" is only joking; and then it becomes a serious matter; for how is one to laugh when he

is the reader? It destroys the spontaneity of humor and takes all the fun out of it.

Now, in criminal law we are told to give the prisoner at the bar the benefit of the doubt. Whenever the "Punch" is read and you are in doubt, give the benefit of it to "Punch" and laugh. And so here: "The Square Deal" is entitled to the benefit of the doubt; give it the laugh; it is only joking.

To appreciate the subtle humor of "The Square Deal" let us again consider the figures displayed on the poster issued by the National Executive Committee of the Republican party during the last Presidential campaign. This poster advocated the election of the only and original promulgator of the "Square Deal," Theodore Roosevelt, and is therefore of unimpeachable veracity (Mr. Harriman will please take notice). At least it presents the best side of the argument for the capitalist class.

According to this poster, in 1860 the value of manufactured products was \$2,000,000,000. Of this labor received \$300,000,000, or 20 per cent. as wages.

In 1870 the value was \$4,000,000,000; wages, \$775,584,344, or 18 per cent.

In 1880 the value jumped to \$5,369,579,191, while wages went down to \$647,958,795, or 17 per cent.

In 1890 the value was \$9,372,437,283, while wages were \$1,691,228,321, or 20 per cent.

And, finally, in 1900 the value rose to the enormous amount of \$13,939,279,566, while wages again slumped to \$2,330,578,016, or 17 per cent.

From this it will be seen that the increased productivity of labor means decreased wages for the worker in three decades out of five; and that, consequently, "The Square Deal" was joking when it seriously claimed that "increased wages come with increased productivity on the part of the workers." What actually comes with increased productivity on the part of the worker is his increased exploitation. Of that the Republican presidential campaign poster leaves no doubt.

Productivity does not determine wages. Wages are determined by the cost of living—of maintaining and procuring labor power. The wages of Americans are mere subsistence wages; and are, on that account, practically stationary, with a tendency downward. Wages and productivity are both higher in this country than abroad because it costs more to feed, educate and create American labor power in accordance with its technical and economic requirements, than it does that of Europe.

"The Square Deal" is a humorist and is not to be taken seriously when it discusses productivity and wages.

POINTERS FROM ONE PEACE CONGRESS.

Stead, the peace delegate, who goes around with his coat trailing the ground, inviting somebody to step on it, learned that there is war on Gompers, at Cooper Union, on the 16th instant. When that war is ended, the wars against which Stead is working will be ended, too.

The idea of pilgrimage of international workmen to the Hague peace conference, is not likely to prevail. The international workmen are not inclined to indulge in pilgrimages to peace conferences. They favor marches upon capitalism, and they are making them via the route of anti-patriotism and industrial unionism, that is, International Socialism.

The admission of Stead, that the International Socialist movement has "done a lot of good" for peace, is significant. Stead has denounced the church and press for their anti-peace results; International Socialism is the first institution to which he has given even a modicum of praise for practical work accomplished. The men and women who believe International Socialism "fanatical" and "visionary" will please take note.

Talk about peace! The class war was in full blast at Carnegie Hall during the afternoon session for the young people. Up in the galleries were packed the children of the working class from the public schools. The stage, orchestra and boxes were reserved for the children of the capitalists from the private schools. Peace, unlike charity, does not begin at home! The abolition of the class war would abolish all war.

The declaration of the German Minister of State that he would rather spend his time looking over Pittsburgh's industries than in the peace congress at New York, pronounces him a strategist of the first order. The question of peace and war is an industrial question—a question of foreign markets and of the abolition of the capitalist system of wage robbery which makes them possible, by the industrially organized working class.

THE INDICTMENT OF BORAH.

The latest phase of the Colorado-Idaho outrages—the indictment of the leading prosecuting lawyer, United States Senator W. E. Borah, for land frauds,—promises to be the most interesting and, perhaps, important of the phases of this great case. It is now declared, as a result of this indictment, that practically the entire dominant faction of the Idaho Republican party is involved in the timber fraud investigations. It is intimated that a brother of ex-Governor Steunenberg suicided recently; it is positively asserted that another took his own life to avoid appearing before the Federal Jury; it is reported that Calvin Cobb, the proprietor of the Idaho "Statesman," Governor Gooding's official mouthpiece, is missing; and finally a big Boise timber capitalist, prominent in the Republican party of Idaho, has been arrested. More is likely to follow.

What renders this phase of the Colorado-Idaho outrages important, is the two-fold fact, that, first, it is apt to disclose the real murderers of Steunenberg, whom it has all along been proclaimed, were capitalist rivals and competitors—men of his own class and calibre; second, it again affords an opportunity to demonstrate the "impartial" character of capitalist "justice."

On the first feature of this two-fold fact, there is little need of dwelling. It should be evident to all that, under the circumstances, self-destruction and disappearance are synonymous with concealment. Men who have nothing to hide have no fear of exposure. On the contrary, they court it. It is likely that these timber fraud investigations will lead to the path that Steunenberg trod, when blown to eternity. It is likely that they will show wherein a coterie of timber robbers, having murdered one of their opposing ilk, joined with the mine owners' association and a raft of labor misleaders, to utilize that murder in the destruction of the prominent officers of the Western Federation of Miners, the backbone of the revolutionary industrial union movement of this country and thereby destroy that movement. All this, and much more, may be revealed. Perhaps the disclosures will not stop outside of the White House, but enter and confront the writer of the "undesirable citizens" letter.

But one thing is certain, Borah's indictment has elicited the activity of the Roosevelt administration in the interests of the leading lawyer in the Moyer-Haywood prosecution. Here is a man patently unfit to try a case in a so-called court of justice as he enters that court with unclean hands, being under indictment himself. Yet the appeals of such a man for delay in the prosecution of the case against himself, in order that he might prosecute the Moyer-Haywood case first, are made the subjects of consultation on the part of the Attorney-General of the United States, who is acting under the orders of the President. There are no prejudiced fulminations, as summarized in the phrase, "undesirable citizens," issued; no violent manifestations of a predetermination to hang men regardless of the facts in the case. United States District Attorney Ruick is ordered to Washington; and a week of consideration is

planned; during which justice may adjust her bandages and try the accuracy of her scales at leisure, on the outside. The prosecution of capitalist "justice," all depends on whose ox is gored. The working class steer is impaled without compunction; while that of the capitalist class is safely protected by a barbed-wire fence.

BRIEF SOCIALIST ESSAYS.

VII.

"SORDID MATERIALISM."

The artist is taught that there is no ideal but the real. To be able to conceive something more beautiful than Truth is not given to man. The occult and the esoteric attempt the task, with a result that finds expression in hideous symbolism. There is no idealism without materialism. Idealism is both a reaction from and a reflex of materialism. The ideals of Socialism arise from the repulsive ugliness of competition and the grand possibilities of co-operation, as demonstrated by Capitalism. The private ownership of Capitalism destroys the best in mankind, dividing it into warring classes; while its principle of co-operative and social production make possible the principle of co-operative and social ownership, both producing the leisure and fraternalism so essential to the highest culture and democracy. The ideal of Socialism is latent in the womb of real capitalism. It would eliminate the compulsory extremes of property and poverty, and substitute therefor the abundance of common, fraternal property and production. Socialism requires for its actualization higher types of men and women than was required for the development of Capitalism. These types are possible because capitalism is possible. Chattel slavery could not produce them; nor could feudalism. They are the latest historic blossoms on the plant of social growth.

Emerson declares "an institution is the lengthened shadow of one man." He does not tell however how the splendid stature in question was born. Nor does he analyze the source of the light falling upon him. Men have to be born and stand in certain lights before they can cast shadows, whether lengthened or shortened. Luther could not evolve the Reformation, nor Fox Quakerism, Wesley Methodism, or Clarkson Abolitionism in Primitive Communism. Communication with Mars is a scientific ideal; but it will have to wait for realization upon some actual means of thought transmission. The Martians may be longing to convey their kind regards to us; but until idealism becomes realization, we will continue to remain blissfully ignorant of the fact.

The idealist is to be desired. He is the imagination, the yearning of materialism personified; the bright beacon light in the Egyptian darkness, blazing the paths of liberty and progress. The materialist supplies the faggots and air currents, and toasts his cold shins over the warm ashes. Two horses separate are not as strong as two horses hitched together. Idealism and materialism make a good team, when properly harnessed. Hitch them up to the chariot of propaganda, put the reins in the hands of a Socialist Ben Hur; and the race in the modern arena against Capitalism will be won for Socialism.

James Donnelly.

THE BALL A-ROLLING

NOW THAT IT IS STARTED KEEP IT GOING AND IT WILL GROW IN MAGNITUDE.

For the week ending April 20th we received 183 subscribers to the Weekly People, and 32 mail subscribers to the Daily People, a total of 215. The other States: N. Y., 22; Conn., 21; Penn., 17; Wash., 14; Ill., 10; Mass., 8; Mich., 5; Utah, 5; Canada, 4; Ohio, 3; Va., 2; R. I., 2; N. J., 2; Nev., 2; Ia., 2; Ind., 2; Ariz., 2; Md., 3; Minn., 3; and one each from Colo., Idaho, La., Mo., Mont., N. H., Ore., Tex. Foreign 2 and from far away Alaska 14.

A comrade writes that he was surprised to find how few subscribers came from his State last week and he started out to better the record. That's the proper spirit. Don't wait for someone else, but get to work yourself.

Those sending five or more subscribers were: A. Muhlberg, San Pedro, Cal., 13; J. F. Sowash, Newcastle, Pa., 10; C. E. Warner, New Haven, Conn., 9; D. G. O'Hannahan, Seattle, Wash., 8; F. Fellerman, Hartford, Conn., 7; N. J. Friedmann, Chicago, 7; J. D. Carlson, Bridgeport, Conn., 5; D. A. Loucks, Santa Cruz, Cal., 5; Press Committee, Cincinnati, O., 5.

The sale of prepaid cards is picking up. Cards were sold to: San Francisco, \$2.00; Rochester, N. Y., \$5; Grand Junction, Colo., \$5; Raymond, Wash., \$5; Holyoke, Mass., \$5; Belle-



UNCLE SAM AND BROTHER JONATHAN.

BROTHER JONATHAN—I have discovered a flaw in Socialism.

UNCLE SAM—I am all ears; let me hear it.

B. J.—Does not Socialist philosophy teach that the machine does away with skill?

U. S.—Yes.

B. J.—Where no machine is used and the worker himself manages his tools he must be equipped with skill, experience, a practical hand and eye, and often with physical strength. Is it not so?

U. S.—Exactly.

B. J.—The moment a machine is introduced into his trade it does away to some extent with all these qualities—skill, experience, practical hand, eye, etc.?

U. S.—Most assuredly.

B. J.—And the more the machine is perfected the more it does away with all these qualities?

U. S.—Certainly.

B. J.—And as this process goes on we may look to the time when all those qualities may be essentially unnecessary, the pressing of a button being able to produce all that is wanted?

U. S.—You got it straight.

B. J.—This being thus, I find this flaw of Socialist teachings—

U. S.—(Puts both hands to his ears.)

B. J.—Socialism claims that labor produces all wealth; that the increased wealth produced by machinery is not given to labor, and that labor should have it all. Now, then, in view of the fact that labor does less and less work, exerts less and less skill, needs less and less vigor, experience, and so forth, claim that Socialism is wrong to say that all the benefits of increased wealth brought on by machinery should fall to labor. What have you to say against that?

U. S. (taking down his hands)—Now, stand firm because I am going to throw you—that is, your argument—heels over head.

B. J. spreads out his legs and braces himself up.

U. S.—What produces the machine?

B. J.—Why-er-hem.

U. S.—Labor, intellectual labor. With here and there an exception, all the inventors, from Watts and Eli Whitney down to John Brislin, have died poor. Their invention was stolen by the capitalist class. You know that?

B. J.—Yes, that's true.

U. S.—Again. Granted that skill, etc., is more and more absorbed in to the machine and rendered unnecessary in the workingman; still, whatever skill, experience or labor is yet left necessary is exercised by whom—the worker or the capitalist?

B. J.—The worker.

U. S.—The worker may exercise less skill, but the capitalist exercises none whatever; the same as before, he is and remains an idler.

B. J.—Hem, yes.

U. S.—Who is entitled to the wealth that comes out of the machine—the idler, i. e., the capitalist, or he who does whatever work is needed to produce?

B. J.—The worker—hem—of course.

U. S.—Yes, begin to look smashed. Now, to the last point. Suppose machinery has been so perfected that all the wealth one can want can be produced by the touching of buttons and that the idle, lazy, scoldy-dinner-giving capitalists would be willing to do that much work, would it follow that the class which produced the machine but does not own it—having been stolen from it by capitalists—should starve because its work has become wholly superfluous, and that the class did not produce the machine should enjoy it because it holds that stolen property?

B. J.—That were wrong, indeed.

U. S.—Socialism maintains that the class that does the work should enjoy the fruits.

B. J.—I begin to see.

U. S.—So, then, if you want to be consistent and deny to the worker the increase of wealth because of the diminished skill he needs, you must also deny that increase and all wealth to the capitalists, who exercise no skill or productive work whatever.

B. J.—I yield! I am overthrown.

[Continued on Page 8.]

CORRESPONDENCE

CORRESPONDENTS WHO PREFER TO APPEAR IN PRINT UNDER AN ASSUMED NAME WILL ATTACH SUCH NAME TO THEIR COMMUNICATIONS, BESIDES THEIR OWN SIGNATURE AND ADDRESS. NONE OTHER WILL BE RECOGNIZED.

THE ONLY SOCIALIST PAPER PUBLISHED.

To the Daily and Weekly People:—Enclosed find \$2.00 as a subscription for ten copies of the Weekly People. I have been reading the People for the last year and uphold it as the only Socialist paper published. When I came into the movement about three years ago, I devoted a great deal of my time getting subs for the Appeal to Reason. It was the only advocate of Socialism I knew. I have since severed my connection with all privately owned papers and am convinced that a privately owned paper that advocates Socialism is more of a stumbling block than an aid as they are run for profit and consequently constructed to catch the greatest numbers. Assuring you of my earnest support to the only true advocate of the emancipation of wage slavery, I remain as ever yours for the Revolution.

Roy F. Southwick,
Ogden, Utah, April 7.

APPROPOS OF CUBA.

To the Daily and Weekly People:—During the Spanish-American war, there was a war song got up in this country to inspire and urge on the American working class to slaughter their Spanish fellow workers. Part of the song ran:

"Hurrah, hurrah, three times and once again,

Hurrah, hurrah, the boasted power of Spain

Shall crumble 'neath our battle cry: Do not forget the 'Maine,'

While we are fighting FOR Cuba."

In the heat of the excitement, with the capitalist papers manufacturing stories of unparalleled atrocities on the part of Gen. Weyler, then commander of the Spanish forces, of the starving Cubans, etc., no one stopped to question the truth of these reports or to consider for whose real benefit that war was being waged.

But time unfolds all things, and who now doubts for whose benefit the blood of the working class was so freely spilt? Yes, the working class fought FOR CUBA—not for the Cubans, and we fought not to make the island free but to give the capitalists of this country another commercial market.

No one will deny this statement in the face of recent developments in Cuba, where we read of the "prominent" merchants, bankers, etc. telling Mr. Taft that annexation is the only hope of salvation for the island.

When will the working class refuse to fight the wars of the capitalist class?

A. G. Lightbourne,
New York, April 15.

CONGRATULATIONS.

To the Daily and Weekly People:—Allow me to congratulate you for publishing the article: "The Story of a New Labor Union" in the Weekly People of April 13; reprinted from the "Portland Ore. Sunday Journal."

It is one of the best if not the best argument for the I. W. W. that I have read. If printed in pamphlet form it would be invaluable for propaganda work among the wage workers not connected with the I. W. W. at present.

Archer Black,
Local 25, I. W. W.

New York City, April 15.

ROOSEVELTIAN PROTEST INCONSISTENT?

To the Daily and Weekly People:—If Roosevelt's utterance pronouncing Debs, Moyer and Haywood undesirable citizens is to be made a basis for protest meetings, and Roosevelt is to be denounced for thus slandering our comrades, it seems to me that the Socialists who do so run themselves into an inconsistency. In saying what he did, Roosevelt has simply confirmed Socialist argument. We claim that "the executive of the modern State is but a committee for managing the common affairs of the whole bourgeoisie;" that the governmental powers in the hands of the capitalist class are used to protect and advance the interests of that class. But this claim of necessity implies that conversely the public powers in capitalist hands are used to subject and oppress the working-class. Such is our argument, and if it be true, then any move on the part of workingmen striking out for themselves must be "undesirable" to the powers that be. For that reason Roosevelt was just as logical in saying what he did as the Republican Party is logical in initiating the policy of territorial conquest for capitalism in the United States. To denounce Roosevelt, a capitalist administrator for declaring men "undesirable" who fight for

the working-class is for Socialists to fly in the face of their own teaching.

It is extremely unfortunate for Moyer and Haywood that this remark came at the time that it did, but it can hardly be said to have been a deliberate attempt to prejudice their case. Had the statement been given out point blank by itself it could then not have been otherwise regarded but as a thrust to injure the cause of the imprisoned officers of the W. F. O. M. But it should be remembered that the statement occurs in a series of documents which formed a private correspondence between the President of the United States and J. S. Sherman, chairman of the N. Y. Rep. Cong. Committee, and was written six months ago, Oct. 8, 1906. The developments attending its publication should also be borne in mind. Therefore, unfortunate as the matter is, we should not allow ourselves to be keeled over and down by Roosevelt for saying what he did or charge him with deliberate attempt to injure the miners' officials.

Roosevelt's statement is to be made use of in an entirely different way. Its value lies in using it as a secret let out of a bag; a word dropped by the enemy revealing his true position with regard to what is good for the "common people;" a thing showing how much workingmen can hope for while they allow the Roosevelt and Cleveland to fill the governmental offices. In using the remark as an exposure of capitalist pretense is where we Socialists can play a strong card. Let the matter be interpreted according to the way it happened and there will be consistency on our part; but to denounce men like Roosevelt for saying such things is to me illogical.

Edmund Seidel,
N. Y., April 12, 1907.

UNITY SENTIMENT GROWING IN PENNA.

To the Daily and Weekly People:—The "Pittsburgh Leader" of the 11th inst., contains, under "Letters From the People," the enclosed interesting letter.

Pittsburgh, Pa., April 14.

F. B.

[Enclosure.]

He Wants Unity.

Editor Leader:—Please allow me to "butt in" this fight between the S. P. and S. L. P. First, I want to thank the S. L. P. men for the good information they have given me. I think James A. McConnell was the first of them to write, and as I had never read or heard anything about the differences between the two Socialist parties any more than that the S. L. P. outfit was a lot of soreheads and fanatics I thought I would write to Mr. McConnell and see if he would tell me in a personal letter the real difference, leaving out the harsh names, but after thinking it over I was afraid he would use my letter as another proof of the "butt in" this fight between the S. P. and S. L. P. First, I want to thank the S. L. P. men for the good information they have given me. I think James A. McConnell was the first of them to write, and as I had never read or heard anything about the differences between the two Socialist parties any more than that the S. L. P. outfit was a lot of soreheads and fanatics I thought I would write to Mr. McConnell and see if he would tell me in a personal letter the real difference, leaving out the harsh names, but after thinking it over I was afraid he would use my letter as another proof of the

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or that fellow in the S. P. is a crook, fakir, grafter or anything else, what the S. P. and S. L. P. members want to do is to remember that a man can be honest and sincere and still be an S. L. P. man and remember that he can't expect Democrats, Republicans or anything else to listen to us if we will listen to no one else, and it looks a whole lot to me as though the S. P. members are doing that, for has not two or three of the S. L. P. members offered to pay for a hall and debate with S. P. members? Why don't some of them take one of these offers? I am almost ashamed to wear an S. P. button after all of the bluffs that have been run over my party. I wonder how many S. P. readers of this know the real difference between the two parties? If you don't know got up at your next branch meeting and try and get your branch to invite a speaker from the S. L. P. to attend your next meeting. If you fear that it would be too one-sided get a good S. P. man to attend and see that he made no false statements. Are you a member of the S. P.? If so, do this. Another good way to learn the cause of the two Socialist parties is to write to E. R. Markley, 2109 Sarah street, South Side, Pittsburgh, for the minutes of the above mentioned Unity Conference. It only costs a nickel and I am sure it is worth more than that. After having read this let us common people of the S. P. and the S. L. P. get together, take what is best in both organizations, tell the leaders of both to "go out in the yard and fight out your personal fight," organize one political party to fight one enemy and then and not until then say "Workers of the world unite." Yours for unity,

C. J. McCarthy,
Monaca, Pa.

THE OWNERSHIP OF THE SOCIALIST PRESS.

To the Daily and Weekly People:—Walter Thomas Mills, famous throughout the United States as a "Socialist" campaign orator—is now doing several stunts at Butte, in the mayoralty contest. He also seeks to foist upon the cause of Socialism a privately owned newspaper to be known as the "Saturday Evening Tribune."

In his statement to a Butte audience last night he said that he would be the editor of that paper, and that anyone who did not like the Mills brand of Socialism should not subscribe. A comrade asked Mr. Mills if his paper would not be privately owned and in reply said: "I am not sure, but I am sure it will be owned by a party owned paper could not express the views of all the members of the party, and he 'for one was opposed to having the majority compel the minority to pay for something they did not want.'"

He quoted, in justification of privately owned papers, the following: "The Worker" of New York, "The Chicago Socialist," "The Appeal to Reason" and several other valedictorian publications that are run by private individuals who assume that the working-class will blunder on forever under the yoke of capitalism if they, too, were not riding with the capitalistic parasites on the already over-burdened back of the working-class."

Mills failed to inform the audience that the only true working-class papers published in the entire world were now owned and controlled by the only party of the working-class. Had he been honest in his statement he would have informed his hearers that the following named papers throughout the world were party owned and a proven success; they are as follows: "The Daily and Weekly People" of N. Y.; "The Edinburgh Socialist" of Edinburgh, Scotland; "The People" of Sydney, New South Wales, Australia; among the English speaking; "The Forwards" of Berlin; "The Social Democrat" of Copenhagen; "The Avanti" of Rome, Italy; "The People" of Brussels, Belgium, and several others.

These party owned papers are ever fighting the working-class battles, along working-class lines, and are not swayed by the prominence of individuals who assume to lead the masses into the shambles of perverted thought through the agency of privately owned organs.

Mills speaks again to-night and it is deplorable for one who has given the subject of Socialism any study at all to sit and listen to the hollowness of those who are pretending to propound a working-class program.

Yours for the Revolution,
Adolph Holst.

Butte, Mont., March 31.

CHICAGO, ATTENTION!!

The First of May Celebration will be held WEDNESDAY evening, May 1st, at Ulich's Hall, 29 North Clark street.

Daniel De Leon, editor of the New York Daily and Weekly People will lecture on "Socialism."

Entertainment before the lecture. Arranged by Section Chicago Socialist Labor Party. Admission 10 cents.

THE LOUISVILLE CAR STRIKE

A REVIEW OF ITS CONDUCT AND SETTLEMENT, FROM ONE ON THE GROUND.

[Special Correspondence.]

Louisville, April 11.—One month ago to-day Louisville's big street car strike was "settled."

The strike began on Sunday morning, March 10, at 5 o'clock, and was ended at a meeting of the strikers on Thursday night, March 14th.

There was to open on the following Monday in Louisville's big armory, "The Industrial Exposition." This industrial exposition was advertised extensively, and the merchants and manufacturers had gone to heavy expense to install their exhibits of "goods made in Louisville." The merchants, business men and manufacturers saw that, if the strike should continue during the time for which the exposition was advertised the show would be a miserable failure and immense sums of money lost. So business men and the merchants and the manufacturers brought pressure to bear on the street car officials to make some "concessions."

At the same time the mayor was bringing pressure to bear on the striking employees, by having sworn in 100 extra policemen to protect scabs and armed professional strike-breakers, and thus render the street car company all the help he and his Democratic administration could render it to break the strike.

At the same time the powers that be were in close touch with Governor Beckham, and it was announced in The Times in its issue of March 14th, the very day the strike was settled, that the Governor was preparing to take a hand in the strike; that the militia would likely be called out; that "rioting and disorder" must cease.

Again we have illustrated in the clearest manner the fact that the political powers are the tools of the economic powers. Again we see, if we are not hopelessly blind, that those who wield the scepter of industry also wield the scepter of government.

The men who shape and control the industrial machine will also shape and control the political machine.

Political power is the offspring of economic power. Political government is the reflection of economic government. The workers who are able to see this and who possess backbone and grit will proceed to build and develop and perfect their economic organization.

On Monday morning, March 11, I visited the car barn at 32nd and Portland avenue to watch developments, to talk to the men and glean information.

Seven policemen (I think that was the number) were on the sidewalk opposite the car barn. I went inside, where I found about a dozen motormen and conductors who had refused to join the strikers, still in their uniforms.

After a few words to men inside urging them not to crawl now or show the white feather I went out. I was not at that moment aware that the men on the inside, in the office, were with and for the company.

When I went out the car barn boss followed me, and approaching me on the sidewalk said: "I would rather you would not come into the office any more. The men inside don't like your coercion methods."

A crowd soon gathered of strikers and strike sympathizers, and a sore-eyed and mottle-faced policeman hurried across the street from the other side and said we couldn't gather around there. "The company has issued orders and we would have to keep away." I asked him if the sidewalk belonged to the Louisville Railway company.

I took occasion then and there to observe to the men on strike: "You see where the police stand in this strike?" And this faithful and willing servant of the capitalist political machine hinted that if I were not careful I might get a ride in the patrol wagon.

I asked many of the strikers during that Monday why they did not call out the powerhouse employees, the engineers, the firemen and other employees; and they explained that these men, the powerhouse employees, belonged to another union. One striker explained to me that they wanted to be fair in their strike. They didn't want to call out the powerhouse employees if they could help it. I answered: "You want to fight with one hand tied behind you."

Well, I visited the powerhouse myself and had an interview with the engineers, and tried to show them their duty to shut down the powerhouse in the interest of the men and women of their class. But I found them non-

union men and apparently possessed of the notion that they belonged rather to the other class, the employers. At any rate they were loyal to "brother capital."

The chief engineer was getting about \$50.00 a week, and that fact explains in a measure his loyalty. I asked him if he were a Christian and he replied that he was, an Episcopalian Christian.

The first assistant and second assistant engineers were also "loyal" to the bosses.

On Monday morning, the second day of the strike, some trolley wires broke at 15th and Walnut streets, and "union" linemen repaired them.

Right next door to the car barn at 13th and Main streets, was a shed for the linemen's wagon, and the linemen in charge of the repair wagon mingled right along with the striking motormen and conductors.

I visited them in company with a number of strikers and tried to convince them it was their plain duty to refuse to mend any broken wires during the strike, but I could not get them to make the promise, though they said they wanted the strikers to win.

Wednesday night, March 13th, I visited the electrical workers' union at their meeting and urged them to notify Funk that they would refuse to mend any wires during the strike, and offered to bear the message to Funk myself if they would send it; but they did not let me have the message.

I got in this way an excellent opening to present to them in the most convincing way possible the necessity for the working class solidarity. I think the arguments went home, for the men were liberal with their applause.

Many ridiculous things, however, were said and done during the strike. On Sunday afternoon, the first day of the strike, a mass meeting was held in Germania Hall under the auspices of the A. F. of L. in the interest of the strikers.

At this meeting on the list of speakers was Mr. E. L. Cronk, an old time fakir, and when his turn to speak came he seemed to realize the importance of his function of harmonizer and the necessity of maintaining his well-earned reputation as a server of the interests of both capital and brother labor, for he spoke of "the love and esteem existing between capital and labor in other cities," and thought such relations ought to exist in Louisville. He also took occasion to explain to the audience that he was no Socialist.

Cronk is the same man that in his paper, the "New Era," thanked the Lord when the 1905 local election was over and it was found that the imported repeaters, domestic ballot-box stuffers, and election thieves under the protection of the police and the then mayor, Charles F. Granger, and Barth, the great friend of labor, had won out.

Cronk is the same man that wrote in his same paper during this same strike that Barth, the mayor, was only doing his duty in placing policemen on the cars, for, of course, law and order must be maintained.

We, the members of the Socialist Labor Party, will do our best to make the workers of this old town see and understand that the political government is there for the express purpose of protecting and preserving the interests of the employing, the master class; and that always in every struggle here and everywhere else the police, the militia, and the Federal soldiery are always ready at the beck and call of the capitalist class to aid in suppressing the struggles of the workers for better conditions or against worse conditions.

OFFICIAL

NATIONAL EXECUTIVE COMMITTEE
 Frank Bohn, National Secretary, 2-6
 New Beale street, New York.
 S. L. P. OF CANADA.
 National Secretary, Thos. Maxwell, 758
 Dundas street, London, Ont.
NEW YORK LABOR NEWS CO.
 2-6 New Beale street, New York City
 (The Party's literary agency.)
 Notice—For technical reasons no party
 announcements can go in that are not
 in this office by Tuesday, 10 p. m.

CANADIAN N. E. C.

Regular meeting of N. E. C. at London,
 March 24, 1907. Comrade Courtney
 in chair. Emary absent. Minutes
 adopted as read.

Communications: from P. E. Burns,
 of Hamilton, saying that circumstances
 do not permit of the formation of a Sec-
 tion in Hamilton, as at present they are
 putting their efforts to organize a strong
 local of the I. W. W.; also sending
 money order for due stamps. Secretary
 extended to same. Received and filed.
 From Murray A. Wood, of Brantford,
 sending \$1.00 for stamps for himself and
 Leon Lourea. Secretary reported at-
 tendance to same. Received and filed.

The National Secretary reported that
 he sent letters re "The Independent
 Labor Party" to Jas. Reid, of Toronto.
 Notice passed if communication is re-
 ceived from Jas. Reid before April 1st
 re the Independent Labor Party of im-
 portance, the National Secretary call a
 special meeting to deal with same.

The Secretary was ordered to notify
 Section London to elect a National Sec-
 retary and a National Executive Com-
 mittee as the term expires April 1st,
 1907.

W. D. Forbes, Recording Sec'y.

ATTENTION, CINCINNATI

The Industrial Workers of the World
 of Cincinnati will give a May Day Cele-
 bration May 1st, at Central Turner
 Hall. Good music, dancing, and re-
 freshments.

All I. W. W. members and wives and
 sympathizers of the organization, are cordially invited. Come
 one, come all.

STARTLING FACTS

IDAHO TIMBER LAND CASES PROM-
ISE SENSATIONS.

Politics and Crooked Business Deals
 Inextricably Mixed Up in Affair Which
 Caused Senator Borah's Indictment—
 Roosevelt Wants to Help Moyer-Hay-
 wood Prosecution, But Dares Not.

Boise, Ida., April 21.—Startling are the
 developments and exposures which are
 daily expected to come to light in the
 investigation into the business of the
 Barber Lumber Company, which is a con-
 siderable company of the great Weyer-
 haeuser Lumber Trust. This trust now
 owns more than 500,000 acres of the
 best white pine timber in the world, in
 the northern portion of Idaho. The
 Barber Lumber Company operates ex-
 clusively in the northern portion of the
 State. The disclosures of the timber
 land frauds have been brought about by
 the bitter personal animosities engendered
 in the struggle for political honors.

Governor Steunenberg who was accus-
 ed, was the State agent for the
 Barber Lumber Company. He became
 well known through his inhuman conduct
 during the Coeur d'Alene mining troubles
 in 1899, when he put peaceful and strik-
 ing miners into stockades and guarded
 the prisoners with troops to prevent
 their escape. His action made him many
 enemies.

The Democratic party of the State
 regulated him and he then took up the
 business of the Barber Lumber Company.
 He spent a great part of his time in
 Washington attending to the business
 of the company with the Interior De-
 partment. It was Gov. Steunenberg who
 acted as the broker for the Barber Lum-
 ber Company. Although Steunenberg
 was a Democrat, Senator Borah was his
 personal counsel.

While President Roosevelt is disposed
 to take sides with Senator Borah in his
 present indictment in the land fraud
 case, he does not see that he can con-
 sistently show to Borah any more mercy
 than he did to Senator Mitchell, of
 Oregon, or Senator Ralph Barton, of
 Kansas, both of whom he ordered pro-
 ceeded to the full extent of the law.

Politics is as closely interwoven as
 timber land thievery in the situation
 in Idaho. The timber land frauds were
 perpetrated through politicians and it
 is now charged through the dominant
 Republican ring of the State.

When Steunenberg, about a year ago,
 was blown to bits at his own doorstep
 by a dynamite bomb, Gov. Gooding, of
 Idaho, was a candidate for re-election
 and was having a hard fight because
 of the strong anti-Mormon fight being
 made by Senator Fred T. Dubois. The
 latter openly charged Gooding with hav-
 ing made an alliance with the Mormons
 in the State. Surely better for an issue,

THE DE LEON TOUR SCHEDULE.

Butte, Montana, April 22-24.
 Minneapolis, Minnesota, April 26.
 St. Paul, Minn., April 27.
 Milwaukee, Wis., April 28-29.
 Chicago, Ill., April 30-May 1.
 Moline, Ill., May 2.
 Peoria, Ill., May 3.
 Springfield, Ill., May 4-5.
 Belleville, Ill., May 6.
 Raducas, Ky., May 7-8.
 New Orleans, La., May 10-12.
 Columbus, O., May 15-16.
 Pittsburgh, Pa., May 18-19.

GERMAN BRANCH, SECTION ST.
LOUIS.

This branch will celebrate May Day
 on the 4th day of May, 1907, at Gruenz's
 Hall, 1500 South 3rd st. Speeches,
 dancing and music to make all happy.

MAY DAY IN HARTFORD.

Section Hartford, Socialist Labor
 Party, will celebrate the 1st of May at
 the S. L. P. Hall, 34 Elm st., beginning
 8 o'clock. Friends and sympathizers
 are invited.

GENERAL AGITATION FUND.

March 28, Salt Lake City and	
Ogden	\$ 31.85
" 30, Tonopah	28.70
" 30, Goldfield and Rhyo-	
lite (I. W. W.)	65.00
April 4, John Perz, Seattle,	
Wash.	1.00
" 4, Cal. S. E. C.	25.00
" 5, Section Los Angeles	
Branch 1, Kings Co.	3.00
" 16, San Jose, Cal.	15.00
" 18, Oakland	25.00
" 18, San Francisco, Cal.	
18, W. J. Kopelm	5.00
" 18, Ed. Evans	2.50
" 18, Neil Barnett	5.00
" 18, J. D. Smith	5.00
" 18, B. H. Williams	1.00
" 18, L. Nerat	1.00
" 18, S. L. P. man	1.00
" 18, Tom Sladden25
" 18, Sympathizer25
Total	\$285.55

Gov. Gooding seized upon the murder
 of Gov. Steunenberg and began the "Law
 and Order" campaign.

Moyer, Haywood and Pettibone were
 captured in Colorado and spirited into
 Idaho, and on the so-called confession of
 Orchard indicted for the murder of
 Steunenberg. The Gooding advocates in-
 sisted that "law and order" could only
 be restored in the State by the execution
 of Moyer, Haywood and Pettibone.
 Roosevelt was appealed to to aid "law
 and order," and sent Secretary Taft into
 the State to speak for Gov. Gooding and
 his State ticket.

It was through the "law and order"
 campaign that the President became in-
 terested in the prosecution of Moyer,
 Haywood and Pettibone, which is a
 purely State matter. So interested did
 he become in this that in his recent
 controversy with E. H. Harriman he re-
 ferred to Moyer, Haywood and Pettibone,
 although they have never been
 convicted, as "undesirable citizens."

Senator Borah based his appeal to the
 President and to the Attorney-General
 on the interest of the President in hav-
 ing the three men convicted. He is re-
 garded as one of the foremost lawyers
 of the State and was retained by the
 State as special counsel to prosecute the
 miners.

Borah is known throughout Idaho as
 the attorney for great corporations. In
 addition to having been Gov. Steunen-
 berg's personal counsel he is the attorney
 for the Barber Lumber Company and for
 the Weyerhaeuser Lumber Trust, and is also
 the attorney of record for practically
 all the men who have been in any way
 implicated in the timber land frauds.

DE LEON IN PORTLAND.

Big Crowd Enables Him to Make a
 Striking Comparison.

Portland, Ore., April 12.—Daniel De
 Leon, editor of the Daily and Weekly
 People, arrived in Portland Tuesday
 evening, April 9th, at 10:30. Five hours
 behind schedule time, and was, of course,
 unable to meet his appointment to speak
 that evening. The April 10th meeting
 at Arion Hall was most successful, be-
 tween five and six hundred being in at-
 tendance. De Leon called attention to
 the difference between this assemblage
 and the one of sixteen years ago, when
 he spoke to about twenty-five people in
 Portland.

De Leon's address on "Industrial
 Unionism" was a characteristic one, deal-
 ing, in the speaker's luminous way, with
 the difference between craft and indus-
 trial unionism, with the historic causes
 leading up to the formation of the I. W.
 W., and with the fallacy of pure and
 simple political Socialism. The address
 made a profound impression upon the
 minds of the large audience. A number
 of questions were answered by De Leon.
 The collection amounted to \$20.15; 150
 pamphlets were sold and 300 Weekly
 People distributed.

R. H. Williams.

CLEANINGS 'LONG THE ROAD

(Continued from page one.)

stances that the corrupt so-called "La-
 bor" party and the freak so-called "So-
 cialist" party prevent the S. L. P. by
 law from taking its own name, as its
 official name in California, will no
 longer keep the Party from doing its
 political work, and thus have its agi-
 tational work accrue to the benefit of
 those two political disgraces to So-
 cialism and to Labor. Not, in this in-
 stance, will another name, adopted un-
 der the compulsion of circumstances,
 be an alias, as the various names,
 adopted freely by the S. P. or S. D. P.,
 are. On the California official ballot we
 shall have another name, but all our
 campaign literature will bear the
 Party's honored name—S. L. P.,
 whither all that is earnestly Socialist
 and Labor is steadily flowing, uniting
 upon the rockbed of INDUSTRIAL
 UNIONISM.

A "gleaning" worth notice is the fact
 that the lumber men of the Pacific—
 a "key-note industry"—hoo the A. F.
 of L. "organizers" (they ARE organ-
 izers, they organize for the capitalist
 class) from their midst. A. F. of L.
 attempts to organize the lumbermen
 for the capitalists have failed signally.
 In the meantime S. L. P. and I. W. W.
 literature is seized with avidity in
 many lumbermen quarters, and is
 breaking its way finally through.

On all sides the evidence cumulates
 going to prove that the revolutionists
 saved the I. W. W. at the late Chicago
 convention from the catastrophe that
 the Shermanites had prepared for it.
 Whether the conspirators were less
 wicked than stupid, or as wicked as
 stupid is hard to tell. The conception
 the pin-head Shermanites have of in-
 dustrialism is that of old style Union-
 ism labeled Industrialism. They have
 not the remotest inkling that Indus-
 trialism is as "superior an evolution
 from Gompersism as man is from the
 dog. They do not apprehend the fact
 that Industrialism is the builder of a
 New Nation—the Nation of the Orga-
 nized Workers. Their aims being petty
 their methods are petty also. Having
 been entrusted with the officerdom of
 the I. W. W., a Movement the purposes
 of which they could not understand,
 like clumsy nurses they were about to
 choke the baby to death. The revolu-
 tionists snatched the baby—the Prin-
 ciple—from the claws of death. I doubt
 whether the Principle and Object of In-
 dustrialism could be to-day understood
 so generally as it is understood, had
 not the Reactionists tried their dis-
 ruptive tactics, and had the Revolu-
 tionists not proved equal to the occasion.
 Only trivial objections have I
 heard raised to the actions of the lat-
 ter. On the whole a whole-souled esti-

DE LEON IN 'FRISCO.

(Continued from page 1.)

only be fit to entertain mooncaves if we
 do not oppose force to force. Our force
 then is the organized, unconquerable
 force of the working class and that is
 what the capitalists are having a dose of
 in Goldfield."

Last night in San Francisco was the
 banner meeting held in the Bay cities.
 It was indeed a fitting farewell to a fit-
 ting reception given to the recognized
 champion of the working class. Com-
 rades had come in from near and far and
 the "Frisco" wage slaves turned out en
 masse. Walton's Pavilion is supposed
 to have a seating capacity of 4,000. Long
 before eight o'clock it was well filled;
 at eight o'clock sharp when the meeting
 was opened by Comrade Leach, it was
 packed; and during the following half
 hour several hundred people were turned
 away.

The reception of the speaker was, to
 use Sherman's language, "fanatical,"
 and the "fanaticism" rose as the speak-
 er proceeded in his unmerciful scalping
 of labor's foes.

Space does not allow the recording of
 too many of the interesting incidents
 that occurred, but one should be re-
 corded here, as it belongs to "Frisco" alone
 and yet is typical of the situation in the
 entire country. The speaker illustrated
 his point with an action of our own
 McCarthy, the czar of the building trades
 in California. When De Leon mentioned
 McCarthy's name, he stopped and said
 "Does any one wish to applaud him, you
 have the chance?" A few stragglers
 in that vast silence did so, while a
 hiss and a roar and cry of "Throw him
 out" went up so that the foundation of
 both fakirism and capitalism must have
 quaked. When the point in hand was
 proved and De Leon finished with: "That
 is the man whom some deluded work-
 ing-man in this audience applauded." Some
 one called out: "He is a scab!" and was
 greeted with applause; but De Leon
 quickly called out: "No, no, you are
 mistaken, he is a SCAB HERDER," and

mate is made of their conduct. People
 are "catching on."

In this connection, and as the closing
 item of these "gleanings," the touching
 lines should be quoted with which Mrs.
 Shea of the Los Angeles Local of the
 S. T. & L. A. commemorated the event
 of the surrender of the S. T. & L. A.
 charter of that Local to I. W. W. head-
 quarters in 1905, when the Local
 merged in the I. W. W.:

Local Charter, thy mission is ended;
 We tenderly send thee away,
 Where, with those of identical likeness,
 You'll be placed on the shelf to decay.
 But thy teachings can never perish
 Till slaves shall be unknown,
 Till King Capital's been abolished,
 Till those who toil shall own.

When we sit in our meeting-chamber,
 And gaze on that vacant space
 On the wall, and know thy sister
 With all your accustomed place,
 Our hearts are filled with longing
 For all the future will bring
 Ere the Workers' emancipation
 From Pole to Pole shall ring—
 To know if thy sister's followers
 Will be as loyal—true
 To the cause of the shackled Wage
 Slaves

As those who met 'neath you.
 Yours was a hard-fought battle
 For tactics sound and right.
 May thy spoils prove worthy thy
 struggles

In a sister's vast army of might.
 Dear Charter, I well remember,
 It seems but yesterday,
 Since those who've embraced thy sister
 Hurled a curse at the S. T. & L. A.
 We are joyed; they have seen this
 error;

Gladly we clasp their hand;
 As brothers beneath thy sister
 United forever we stand.
 From the depth of the woes of the
 workers

Thy banner—long years ago—
 "Emancipation of the Working Class"—
 Was planted in the face of its foe.
 Although in material numbers
 Your struggles were crowned with
 defeat,
 Thy banner was ne'er known to waver,
 Thy army ne'er known to retreat.

In other generations,
 When we are all passed away,
 Truthful History's pages
 Will speak of the S. T. & L. A.
 Old men—now young—in other days,
 When slavery is unknown,
 Will tell their babes thy history
 In patriotic tones.
 Good-bye Old Charter, you go from us;
 We would not have you stay;
 Your infant sister beckons us;
 We hasten to obey.
 She tells us that we soon shall know
 Freedom—No tear is dropped, no sigh
 Is heard at this hour of parting—
 Good-bye, Old Charter, good-bye!

DANIEL DE LEON.

we have an apprehension that "Boss
 McCarthy" suddenly had to take to his
 bed with the chills at the rousing recep-
 tion this, his latest title, received.

After the lecture everybody seemed
 to have a question and they kept pouring
 in till eleven o'clock when the meeting
 was adjourned, not because they had
 given out, but on account of the late
 hour. Pure and simple Socialists, pure
 and simple unionists, pure and simple
 anarchists, and general strikers, and al-
 most every other shade of opinion was
 in evidence. All got either the informa-
 tion, or whatever else they were looking
 for.

Olive M. Johnson.

SEATTLE MEETING A HOWLING
SUCCESS.

Seattle, Wash., April 14.—De Leon's
 meeting here to-night was a howling
 success. De Leon left for British Colum-
 bia to-night.

PORTLAND STRIKE OFF.

Mill Owners Unable To Run Mills,
 Strikers Having Found Work Else-
 where.

Chicago, Ill., April 22.—Organizer
 Heslewood and the committee in charge
 of the Portland mill strike, have settled
 up matters connected with the struggle.
 The strike has been called off, but the
 mill owners are unable to operate their
 mills, owing to the fact that most of
 the strikers secured work elsewhere.

From the standpoint of Indus-
 trial Unionism the strike has been a
 great success. As an indication
 of the substantial success for
 Industrial Unionism, it may be men-
 tioned that the Portland locals have,
 while the strike was on, sent over \$300
 to general headquarters for supplies
 of all descriptions. Locals of the West-
 ern Federation of Miners contributed
 to the strikers over \$1,000, while other
 locals responded liberally, so that at
 no time was there any lack of fr-
 A complete statement of the financial
 side of the strike is being prepared for
 The Industrial Union Bulletin.

WORKMEN OF ALL COUNTRIES, UNITE!



JOIN WITH THE
SOCIALIST LABOR PARTY
 IN CELEBRATING

International Labor Day

AT THE MONSTER DEMONSTRATION TO BE HELD AT

COOPER UNION

Wednesday, May 1, at 8 P. M.

COME AND PROTEST AGAINST PATRIOTISM, ANTI-IM-
 MIGRATION, RUSSIAN CZARISM, AMERICAN MOYER-HAY-
 WOOD OUTRAGES AND CRAFT UNIONISM—IN SHORT,
 COME AND REAFFIRM THE INTERNATIONAL, INDUSTRIAL
 SOLIDARITY OF LABOR.

SPEAKERS

WILLIAM H. CARROLL, of Taunton, Mass.; FRANK BOHN,
 JAMES CONNOLLY, JOHN T. VAUGHAN and JAMES T.
 HUNTER.

WHAT OF THE PROLETARIAT?

(Continued from page 1.)

In the means or his choice for either.
 To go back now is unthinkable, as
 much so as that water should run up-
 hill.

It is natural that those who the least
 perceive this state of society are those
 who are circumstanced to the least re-
 spect—the poor and the ignorant. The
 master class have long perceived it.
 Does any one suppose that the patri-
 cian class of Rome before its fall was
 made up of fools, who, the best qual-
 ified to know what Catiline and Brutus
 and a thousand others meant, really
 were blind to the trend of events?
 Does any one suppose that Nero fiddled
 while Rome burned because he did not
 know the meaning of the conflagration?
 It was not because he was an idiot,
 but because he was a human demon.
 Does any one suppose that Mark Han-
 na did not know on which side his
 bread was buttered when that wily
 capitalist got up his "capital and labor
 brotherhood" and turned up the soft
 side of the board for his labor lieuten-
 ants? Does any one suppose that
 Roosevelt, when he speaks of Moyer
 and Haywood as undesirable citizens,
 pending their trial for life, does not
 know that he breaks the law with im-
 punty when he breaks on the side of
 capitalism, just as the majority of the
 Supreme Court fear not impeachment
 though guilty of the monstrous decision
 that kidnapping by a State is lawful?
 No one should, no one rationally can,
 suppose that the men who take such
 chances are not aware that they do
 take chances. It is the gambler's last
 throw, and as he cannot do aught else,
 he makes it.

But what of the proletariat? Do
 they suppose because society is going
 to smash that therefore they will alight
 upon beds of roses? Can a man in a
 flood get ashore by impotently doing
 nothing? From the tale of Noah and
 his ark, when the unregenerate scoffed
 at the means of protection, down to the
 present day, when "unrest" is about
 to fulfill its modern function, there has
 always at least been the excuse for the
 revelers, "Let us eat and drink for to-
 morrow we die," but it would have been
 as creditable for a band of galley
 slaves, with their chains cut, to have
 sat indifferent, as it is now for the wage
 slave to remain unpartisan in the ranks
 of labor. Therefore I draw this first
 great deduction, from the present trend
 of events, as I see them: the work-
 ingmen should take sides, and do it at
 once.

It follows, as night follows day, that
 since there is a NEED, there must be
 chosen the MEANS of safety. The
 idea of industrial unionism has from
 the start impressed me a good deal
 as the idea of the excellence of food
 to a hungry person—its adaptability
 seemed manifest. If theory were not
 sufficient to condemn the mutually
 destructive craft unionism, the glaring
 examples of experience leave no room
 for honest question. Not to speak of
 the perjury of railroad unions which
 can transfer scabs, and thus only ren-
 der them harmful (for a scab at home
 is hurtful only to himself), the rankest

sort of examples are continually before
 us, of branches of a single establish-
 ment working to sustain the bosses' business while other branches are on
 strike for better conditions. Schenec-
 tady electricians, Chicago packers and
 other instances flock to mind in this
 regard. Indeed, I feel that I am not
 sufficiently unsophisticated to be able
 to accept the claim that all differences
 of opinion as to the proper form of union-
 ism are honest. We must all
 draw the line somewhere, and it would
 be excess of courtesy to listen too long
 to an attempt to prove that two and
 two make five. We believe that they
 make four, and we believe that most
 other persons who think really believe
 it too. But this does not close our
 eyes to a realization of the fact that
 labor leaders who have soft—very soft
 "places," are holding the men to craft
 unionism for what there is in it for the
 leaders. What possible other construc-
 tion can be placed upon the leaders
 of the 60,000 railroad men who, the
 other day in Chicago, blew hot for the
 men's demands, and then in a few days
 blew cold? The decenter part of their
 conduct was, that they did not pretend
 to justify it. It was their turn—per-
 haps their only turn—and the men
 must pay the penalty of being in the
 wrong kind of a union. It is clear
 that sell-outs will regularly occur in
 the old-style unions, and that it is a
 law of their being that they must occur.
 To-day the workingman who is asked
 to choose between the old style and the
 industrial unionism has these facts
 staring at him, writ large: The old-
 style union is FOUNDED on the diver-
 gence of interests, not only between the
 crafts, but between the leaders and the
 rank and file in any one craft. It is
 every man's hand and whose hand
 is against ever; man, in which condi-
 tion the word "union" becomes a mis-
 nomer. Hence we see an engineer and
 a fireman from the same cab, person-
 ally close friends, scabbing upon each
 other, under the constitutions of their
 respective unions. And that engineer
 and that fireman claim to be intelligent
 men. Perhaps they are, but are they
 thinking men and right-minded men?
 Are they not as upon a see-saw, when
 one goes up the other goes down?
 The engineers and trainmen of the L. I.
 R. R. whose memories are two months
 old could give expert advice upon that.
 And inversely as this divergence of in-
 terests exists—exists in every phase—
 in the old-style unions, so the opposite
 character pervades modern industrial
 unionism from its core to its circum-
 ference. Here the revolutionary doc-
 trine applies in all its potency, that
 "in union there is strength," and when
 the workers once open their ample
 minds and take in the almighty sig-
 nificance of this fact, the power of their
 might will make capital's bullets seem
 as weak as an April snowstorm. The
 capitalists are already alive to this
 final fact, and now live only on the
 hoodwinking of unthinking workingmen
 and the selfishness of those who, caring
 nothing for the fate of others, are con-
 tent to accept a liberal wage and call
 themselves square with the world.

Let all such remember the New York

subway motormen, if they wish no
 higher motive tendered them. It may
 sound plausible, in erudite English, to
 be told that craftsmen should not sub-
 mit the control of their interests to
 men from other crafts, but two cents'
 worth of thought should cover that fal-
 lacy. Who says that industrial union-
 ism is so foolish a thing as to ask an
 ironmonger to submit his wage scale to
 the wisest electrician, or to demand
 that a type's hours shall be determined
 by a hod-carriers' council? No one says
 that who is worthy of belief. The
 general government of industrial union-
 ism, which comprehends all of us, has
 its appropriate departments, just as
 the general government of the United
 States has a postal department that is
 not controlled by a secretary of state,
 (It is noteworthy, however, with what
 facility a postmaster general can step
 over into the secretaryship of the treas-
 ury, and an attorney general become an
 acceptable secretary of war and then
 trim his sails for the presidency. Did
 you ever think that out?)

Industrial unionism is the unionism
 of the working class; it is the union-
 ism opposed to capitalism, which is
 opposed to the working class. It is
 theoretically perfect and practically
 efficient. It rings true on every test.
 The workingman who stays out of it
 lives in a fool's paradise and writes
 himself down a willing wage slave.
 The Industrial Workers of the World
 is the best development of honest, mod-
 ern, workingman's unionism, and every
 worker in every calling should seek
 it as naturally as a flower seeks the
 light by the law of its nature. This
 is the second of the great conclusions
 to be drawn from the state of the
 world's capitalism and the world's in-
 dustrialism.

Huntington Long Island.

BOSTON PROTEST CONFERENCE.

Organizes Big Parade and Demonstra-
 tion On Boston Common.

The Moyer-Haywood-Pettibone De-
 fence Conference, comprising the vari-
 ous trade, and workingmen's organi-
 zations in Greater Boston, have ar-
 ranged a parade and a monster protest
 meeting to take place upon Boston
 Common, Sunday afternoon, May 6.

Section Boston